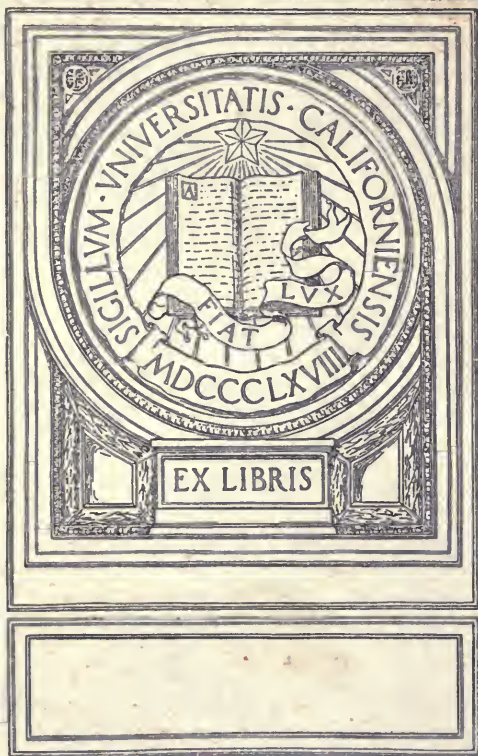




UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



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Landmarks
of
Scottish Life and Language.

EDINBURGH: PRINTED BY J. T. PEDDIE

FOR

J. MOODIE MILLER.

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LANDMARKS

OF

Scottish Life and Language.

BY

WILLIAM LYTTEIL, M.A.

Edinburgh:

J. MOODIE MILLER, 1 AND 2 LINDSAY PLACE.

1877.

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PREFACE.

THESE pages have been written in the interests of truth, and with the view of strengthening the hands of its friends. So dominant is error, and so numerous its supporters, that it becomes the duty of every patriot to break its baleful power, and help to establish in its stead a better state of things. If the bondaged mind is to be set free—if the conscience is to be quickened—if sound knowledge is to be gained—there is a call to earnestness and effort which must not be disregarded. Every well-wisher of his fellow-men will respond to it, and what he gains for himself in so doing he will not be slow to communicate to others.

The subjects embraced in this work are of singular interest to every Scotsman. They lie all around the heart and life of the nation, and touch at every point many of those questions which most deeply move humanity. Like all great subjects they are old subjects; but they have not on that account lost their vitality. They retain it still, and every exhibition of its action comes home to us with the added charm that it is the action of our forefathers prolonging itself throughout the ages. They are the vehicles which bear to us the living thoughts of the great and good who have come and gone; and when we open the doors of heart and mind to their entrance, we find that they give us light and truth indeed.

The basis of the work has been laid in a searching observation and a severe induction. These have furnished the key to a reliable interpretation of the language of our predecessors, be

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they Celtic or Teutonic—Scots of old or Scots of to-day. The information thus obtained amounts to something like a re-discovery of Scotland. It pours its light into a thousand dark places of our national history; it lets us see the history of the noble Gael more clearly than heretofore; it tells us who the Scots are, and whence they came; it brings the heroic Picts into view as a still surviving race; it revives the forgotten kingdom of the Yeats, and points out their ancient cities, seats, and monuments; and, as for the Britons, it tells us their relationship to the sister nations, and how they came by their name. So with the heroes who have settled in our land during the last two thousand years. Their names are eloquent once more, and the discovery of their meaning throws a flood of light upon the Scottish tribes, clans, and families. Similar results have also been obtained regarding the ancient churches, towns, camps, and stone monuments.

The exposition of these subjects constitutes the principal aim of the work, and introduces into the perspective of Scottish life many a fresh picture and interesting episode.

I desire to record my thanks to the Librarian of the University of Glasgow, and also to the Librarians of the principal libraries in Edinburgh, for their kindness in enabling me frequently to consult books.

W. L.

EDINBURGH, *June 1877.*

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Division I.

PRINCIPLES.

INTRODUCTORY OBSERVATIONS.

EVERY one acknowledges the value and importance of history. Most people like to know something more than the mere passing events of the day or the hour. They will listen with pleasure to the fireside tale, and to the story of the country which gave them birth. The natural interest which they feel and take in their more immediate surroundings will cause them to welcome anything which helps to illustrate or explain them. For the things which lie about us in our infancy and early life are always dear, and when they speak to us we listen to them as to the voice of a friend. When they introduce us to their neighbours we feel happy in the new acquaintance-ship. When they lead us into the great arena of human life, they remain with us to explain its shifting scenes and the various fortune of the combatants. Indeed, throughout the whole length of our lives they are our constant companions and monitors. How important, then, that they should be fitted for their lofty function! How important that they should be quali-

fied to speak the truth, and to tell us only what is true! But this is just the very thing they are qualified to do, and this is what they always do. The dumb things around us, as we often call them, are not dumb. They have a voice and a message to man, and, in their own mute but eloquent way, they use the one and convey the other. The rocks and the rivers, the fields and the flowers, the ruined fanes where our fathers worshipped, the rifled tenements of the living and the dead—these, and many other things in the category of nature or of man's work, bear a message to us, and their voice is always the utterance of truth. If it is not received as such, it is the fault of the hearer, not theirs. It is man that misunderstands their message; it is he who fails so often to seize its meaning, or interpret it aright. Anything, then, is valuable that can help him in this enterprise. Be it a wider experience of the myriad voices which are ever sounding in our ears, or a more careful attention to those of them which, like so many witnesses, are speaking to one particular point; or be it a reverent regard to the ripened conclusions of those who have gone over the field before him, the result will always justify the means, and the precious fruit gathered in the process will show how valuable is the faculty that enables him to listen without prejudice, and interpret without dishonesty.

In the above remarks allusion has been made not merely to history as a thing of value and of interest to every one, but also to the right method of acquiring or discovering it. Reference has also been made to the lesson which history reads to us; and, while all

the three are closely connected, it may be of advantage sometimes to bear in mind that any one of them is quite distinct from the other two.

There is yet another thing which may be noticed here. History, as usually understood, is the record of human life. Man is the great subject of history. Histories of many subjects may be written, but all their varied lights find their point of convergence in man.

No doubt there is yet another step to be taken in order to make history serve its full purpose. It is the relation of man to his Maker, and in every well-considered history this point will not be overlooked.

CHAPTER I.

TRUTH ITS OWN EVIDENCE.—HISTORICAL DETECTIVES.

WITH regard to the Principles generally, it may be stated that only a sketch of them can be given here. A separate work may be required for their fuller exposition. Meanwhile, it may be of advantage to some students to notice a few of the main principles. These principles refer, of course, to the interpretation of language in Scotland, whether it be written or spoken speech.

Few persons in Scotland appear to know that when our forefathers wrote the word *hair*, they pronounced it *hawr*, as in Hair-stanes. Harlaw may be the same so far as relates to the first syllable, or the whole compound may signify "host-hill," "army-hill;" for Hair-stanes signifies "Cairn-stanes" or "barrow-stones,"—*i.e.*, stones set up to mark a *hawr* or *haugr*, as in Monteviot Park. The term *beorh* or *bearh* signifies a fort, fortress, or citadel, and the old Scots came to write it "bear," but they must have pronounced it as if written "beawr." In latter times, however, a different sound was given to the word "bear," and as this term is used in the name of Berwick, the people fancied or feigned that it had something to do with the animal called a bear. Hence arose the canting arms of the burgh of Berwick-on-Tweed, and hence also the story that the

early founders of the town found the country infested with bears, and took a week (*wick**) to slay them. The old fort at Eyemouth was also called a *beorh* or *bearh*, and to this day the pasture fields beside the fort are called bear-fits, or the castle pastures. The word *fit* is an old Norse term, signifying meadow-land, pasture-ground, and is found in the name of the Muirfit Hills—a name, however, which often appears now-a-days in the form of Moorfoot. Instances like these show how important it is to read and pronounce correctly what is written, for otherwise we shall only pass from one error to another. We have also to remember that the sounds of the vowels are often very different in Lowland Scots from what they are in English. Thus, the Scot. *buin* is sometimes pronounced very like *bein* or *bene*, wealthy, but “*buin*” means prayer, petition; and a “*bein carl*” seems to say that the man has got his boon of blessing in answer to faithful prayer. The poet Wordsworth begins a poem with these words:—

“What is good for a bootless bene?”

With these dark words begins my tale;

And their meaning is, whence can comfort spring

When prayer is of no avail?

In the standard English, *boon* represents *bene* and *buin*, but in Shetland the people say *Beaina-Sunday*, and by it mean the Sunday (par excellence) of prayer, for it is the Sunday before Christmas. The Norsemen brought this word to our shores, and it is found

* *Wick* signifies a cove, creek, station, house, town; hence Berwick, or Castle-town.

in not a few local names, such as Banavie, the Norse *boena-ve*, or house of prayer; Bonvyte, the house of prayer; Bonhill and Bunhill, the hillock of devotion (probably an early cleric's grave-mound); Bent-path, the way to the oratory or house of prayer.

People who are not well versed in our old Scottish tongue are very apt to be misled by the mere spelling of a word. An example of this occurs in "Hogmanay nicht," and though I have gathered a good deal of lore on this old name, I have never met with an author who could explain it. It would be an easy matter to quote their fancies on the subject, but better results shall, I trust, be gained by stating my own view. Now, the word Hogmanay is properly written "Haugmanay," and (with "nicht") is clearly the Norse *haugmanna natt*, that is, the night of the cairn-men or goblins—the night on which old freets or superstitions have credited them with more than usual activity. An instance of a place-name formed similarly to the term just explained is found in "Pomona," or the Mainland of the Orkney Isles. The word "Pomona" is a compound, namely, *po-mona*, *peo-monna*, or *peaugh-monna*—i.e., Peach-manna Ey, or Pict-men's Island. This is a very remarkable result, and it is one which has been gained solely by a strict adherence to the laws of language. In Galloway we find a hill bearing the name of Markmanna Hill, an example of pure Norse, and signifying robbers' hill or outlaws' hill.

One of the great principles of true interpretation is to be found in the habit of advancing from the known to the less known, and *so* advancing that every step of progress shall be taken on firm ground. In this way

we come, after some careful study, to make what was once less known quite as certain as the well known. For instance, we have the Scots term *buil* and *buily*, signifying a festival, play, dance and song, or other sports. Sometimes it is pronounced beil, bell, billie. The English form of the word is *bal* or *ball*—*i.e.*, a festive entertainment accompanied by song and dance; and when we proceed tentatively from these facts, we naturally inquire whether the word in question has anything to do with the term “ballad.” A little reflection suffices to show that it has, and that the word “ballad” is a compound of *buil* and *leid* or *luid*, a song, a lay. Hence, a “ballad” is a festival-song, a lay sung or recited at the popular gatherings, such as were usually held on saints’ days. If we place the word *luid*, or its other form *luidh*, a song, before the word *hus*, a house, we obtain *luidh-hus*—*i.e.*, a song-house, a holy-song house, a chapel or psalm-house. This shows us how to account for such names as Loch o’ the Lowes, the place-names of Lewes, Lewis, and Liodhus. The last of these is the old Saga form of the name of the island of Lewis. By such a process we first get a perception or a theory; afterwards, by a careful induction of facts, we come to see that the theory has taken the form and substance of a reliable truth. If it is so in this instance (and I do not doubt it), the several places in Scotland which are called Lewes, Lewis, or Lowes, bear a name which indicates that they are the site of one or more ancient oratories or places of worship. When the early searovers or wikings reached the island of Lewis, they seem to have found there such a number of hermit or

other clerics singing psalms so many times a day in their tiny oratories or clochans, that, impressed by the chief characteristic of their religious service, they gave the island the name of the song-house isle, or psalm-house isle.

The common term *storm* presents to our view some instructive facts. It seems to be made up of the old word *stor*, great, and *rhim* or *rime*, hoar-frost. Hence, "storm" may have formerly signified a great frost, a great snow, even as it does to this day when used by the natives of the north-east of Scotland. Here we see that the meaning of hoar-frost, as attached to rhyme, narrows its signification to white frozen dew upon the ground; but a little inquiry suffices to show that rhyme or rime does really mean frost, snow; for the Greek word *cheima* means frost, storm; and the Latin *hiems* is only a weaker form of the same word. Now, it is certain that a guttural sound very often develops the sound of *r*; hence *cheima* becomes *chreime* and *hrime*. Dean Monro writes "trair" for the Gaelic word "traigh," a strand, beach, shore; and this is only one of the many instances in which a guttural develops the sound of the letter *r*. How *ch* interchanges with *h* will be more fully exhibited by-and-by, but, meanwhile, we may see the fact in the words *chelidon* or *hirundo*, a swallow; *circus* and *hring* or *ring*; o. h. g. *helen*, to conceal, and lat. *celare*; scot. *hairns* or *hreans*, brains, and gr. *kranion*, the skull.

Having got so far with the word "storm," we may now readily notice another principle in our use of language, viz., that words are frequently not strictly confined to their primary meaning, but are often ex-

pressive of one which is akin to it. Thus, in the south-western parts of Scotland, the word storm is usually applied to a tempest of wind and rain, and in these districts I have scarcely ever heard it used in the sense of a great frost or snow. It is the same with regard to the usage of the word *fell*, *feld*, or *field*, a rocky hill or crag. Gaelic gives us *ail*, *eill*, or *faill*, a great stone, a cliff, crag, precipice. Old Norse has *el*, a hail or snow-storm, and so it would appear that our English word "hail" is the same as the Gael. *ail* and the Norse *fell*. Yet how various is the usage of the terms, and how different their applications. In Norway the word *fell* or *fiall* is applied to rocky heights, peaks, and cliffs; but the descendants of Norsemen in Scotland have applied it to comparatively rounded eminences, such as the Campsie Fells and Cheviot Fells.

The Celtic word *gabhar*, or *gabar*, signifies a goat, a horse, a hound, and corresponds to the sax. *haefer*, a heifer, steerock or stirk; lat. *caper*; gr. *kouros*, a boy or lad, as in the compound "DioscURI," sons of Zeus; *koure*, a girl, daughter, and specially the daughter of Demeter; heb. *kaar*, a lion or young lion, as in some manuscripts of Psalm xxii. 16. True cognates like these permit us to see what a variety of applications a term may have, and yet through all the varied usage and significance there runs the thread of a generic idea which binds them together, and gives to each a meaning common to them all. Thus, in *gabhar* and its congeners the main idea expressed is probably that of youthful vigour or briskness, as seen in the progeny of any animal, but especially of domes-

tic or noble animals, such as the horse and hound, lion and lad. For this, compare sax. *cof*, a term which signifies brisk, active, nimble, with welsh *cawr* or "caver," a champion, a giant-like hero.

One other example of a similar kind may be given. Our word *sea* is usually applied to large bodies of water, such as the North Sea, but in proper names we apply it to comparatively small lakes, such as the Sea of Galilee. In the latter usage we have evidently a relic of the custom of our forefathers, and an indication that they applied the term to waters great and small. Some of our local names bear out this view, for in the island of Arran we find Renasay as the name of a small sea-loch, and bearing the signification of pirates' sea. The full old Norse form of the name of Renasay is *raeningja saer*, but as the inflections disappeared the name took the form of *raeninsae*, and by syncope *raeni-sae*, or Renasay. The name of Renton, in Berwickshire, passed through similar changes, for of old it was written Reinintune—*i.e.*, pirates' town. Martin mentions Loch Kenistill, in the north of Arran, but the latter part of the name must be a misprint of Renistill, that is, pirates' dale. Gaelic-speaking natives of Arran also say Loch Raenasait—*i.e.*, the loch of the pirates' seat or dwelling-place. Perhaps the men of Arran won't thank me for these interpretations, but they may do so, indeed, if it should occur to them that their forefathers may have been the very men who made war against the pirates, and drove them from their coasts. Even if they should not be so very sure of this, they must be well enough aware that during the broils of the Middle

Ages and the struggle for settlements in the land, many things would be done which we should now call robbery, but which at the time were only regarded as the proper or necessary thing for the stronger hand to do. The stronger gloried in his conquests, and boasted of his feats as a wiking or slayer, and in such a mood he gloried, too, in his robbery. With his comrades in arms he called their settlement Reinintune or robbers' town, and that just as willingly as others called theirs Reston or Ristun—*i.e.*, giant-heroes' town. The spirit that could not brook the overbearing of King Harald carried him through every enterprise that could possibly promise a home, where he should dwell as a freeman, and set up anew the old time-honoured institutions in which he was bred. To the Christian teachers it was left to mould him or his posterity into harmony with the principles of a later age. And if in that age Englishmen have ever been charged by their enemies with the doing or perpetration of lawless or piratical deeds, either in the Spanish Main or elsewhere, they have always doubtless been able to justify their acts and to hold themselves in good repute. So that whether Paul Hentzer* in his *Itinerary* speaks of the English as "good sailors and famous pirates," or says that "they are brave in battle, and always conquer their enemies," we know well that the censure and the praise are alike now matters of indifference.

* Hentzer : cited, Chips iii. 247.

CHAPTER II.

TWO WITNESSES.

MANY places have two or more names, and sometimes quite a cluster of names are found clinging to a particular locality. Here we discover a means of obtaining a true version of the more obscure names, for while some of the appellations are in good plain Scotch, they are often found to be true versions of their Celtic associates. In other cases the names are all of a kind which speak to a particular fact, and by their harmonizing testimony often suggest the thought that truth is its own evidence. Let us look at some examples of these relationships. In Peeblesshire we find a place called Edleston and also Pentiacob.—Caled. ii. 947. The former signifies the nobleman's mansion or town, and the latter the mansion of the Guyt or Yeat nobleman*. The term *guyt* is found in the name of Zetland, that is, the land of the Yeats, and these are the Gadeni of Ptolemy. Pentiacob is *baile an t-saoidh Guiche*, to write the last term in a colled or synco-pated form—an act which shall be fully justified in the chapter on the Yeats or Gewictis. (Cps. 380.)

*It is just possible that this example may not hold good, since the manor of Gillemoriston (said to be the same as Pentiacob) was given to Eadulf, the son of Utred.—*Vide* Chambers's "Peeblesshire" and Guide to Peebles.

Ryselaw is about four miles to the south of Dunse, and denotes the giant or mighty warriors' camp-hill. It must refer to the place which also bears the name of Printonian, or, as it was also written, bryntenyn—*i.e.*, *bruighean nan aoidhean*, the fort or earthwork of the heroes. In these instances, and in others about to be given, it is not possible to take up all the points on which explanation may be desired, but these points will not be missed when they fall to be taken up in those chapters to which they more specially belong. For example, it may have just been asked, "how does bruighean become brynt and print?" Simply because the old scribes chose to write such a word as this in these several ways. The evidence of this is as complete as chronicles and charter-chests can make it, and that they do make it so is as certain as can be desired.

Ding or *ting* is an old word signifying a meeting, an assembly or gathering, and is used in the name of Dingwal—*i.e.*, Dingwell, or the well of the gathering. The kind of gathering or concourse in this instance is known, and the country folks resorted to this particular fountain for health's sake, or for wholesome drink. It is one of those clear little basins of pure spring water which, like the Crysler (*coire slan*, the health-giving pot) well in Bute, and the *Tobar chleachda mhuintir* in Arran, drew together annually, or oftener, troops of pilgrim devotees. Near to the "ding-well" are the slight but distinct remains of a tiny oratory or *sacellum*, which the Scandinavian settlers in this locality—the South-end of Kintyre—called Leilveit, that is, the tiny temple, oratory, or sanctuary, but which is

now (in the gaelic speech) pronounced *lealeit*. The terms used in this compound are *leil*, little, *ve*, a sacred building, a temple, a chapel, and *it*, the Norse article. An ancient church in Gigha must have had the same name, but the evidence for this must be reserved for the chapter on Churches. The village of Kilbarchan, Renfrew, has an annual festival on a certain day, which is called Leillies Day, that is, the tiny sanctuary's day—*ves* being the gen. sing. of *ve*. It should also be noted that our ding-wal, in Kintyre, is also called *ve-kell*—i.e., the chapel-fountain, the words being pure Norse; and when the Gaels mention it, they say *tobar veekil* and *tobar veechal*. Now, not aware of the meaning of the "veekil," sciologists are apt to think it is the proper name Michael, and, if they can write Gaelic, down goes the name of Tobar Mhicheil, and out goes the version "St Michael's well." In this way saints are manufactured, and country people said to be superstitious where in reality there is no ground for it.

Another name for the Place of Leilveit has yet to be noticed. It is a Gaelic one, and when I first heard it pronounced I thought it was *lag a' chlaidh*, the hollow-place of the burying-place; but a little reflection showed that the latter portion of the name was sounded in such a way as to make this view inadmissible. Further, the term *cladh* is not used in the south of Kintyre to denote a grave or burying-place, and the term *lag* is in no sense or degree applicable to the site of the little oratory in question. Several visits to the spot, and a growing acquaintance with the Celtic speech of the residents in its vicinity, enabled me to

perceive that Laggachiluigh is really a slightly corrupted form of *lathrach chill ghuidhe*, the site of the house of prayer.

It is very certain that the name of Lathult in Hy or Iona, is leilveit; and near Livingstone we find the name of Lilticochee—an instructive compound of the old Scots *lille* or *leil*, tiny, small, and the Gaelic *taigh-ghuidhe*, house of prayer—the tiny oratory. The term *ve* or *wey* is found in a very considerable number of Scottish localities—*e.g.*, in Weydale, the sanctuary dale, on Gala water; and here, as Hill Burton tells us, (Hist. i. 171), “in the pretty pastoral village of Stowe there was a ‘girth’ or sanctuary.” For further particulars about *ve* and its gaelic equivalents, see Trahoun in the Cumbrae Studies. Captain White, in his Archæological Sketches, p. 91, refers to Laggachiluigh, but is unable to perceive its meaning, and he misses altogether the site of Pont and Blaeu’s Kattikil, for this latter chapel was correctly placed, nearly three centuries ago, by Pont on the left bank of Glenbraikary water, and its remains were seen not many years ago on that part of the river-holm which is still called Straveelo—*i.e.*, *srath chill ghuidhe*, the oratory dale. The sites of these little chapels or bede-houses are within an easy walk of Carskey, or, as Pont writes it, Karskiah and Kariskiak—names which readily remind one of the Norse personal name of Kari, and may be likely enough to signify Kari’s *gau*—*i.e.*, Kari’s “gay” or quarter. But if not his “gaw,” then possibly his *koi* or *kei*—*i.e.*, sepulchre or cove-tomb; for in the garden of the hospitable house of Cariskey there may be seen the great massive slab-

cover of the flag-kist tomb—one of those structures made for the interment of the mighty dead, which the learned call kistvaens, or kist of stone. Within this narrow house, we may safely presume to say, the old hero-chief was laid—"hoylaid," according to ancient custom, as described in the words, "*Chairich sinn san tulaich an laoch*," we interred the hero in the hillock. Beside him were placed his arms, for in this Carskey tomb were found a bronze dagger and an urn, the former of which was acquired by the late Professor Macdonald, of St Andrews. Here also, or close by, were found some quaighs and basins of stone, which are still preserved on the spot. Half a mile to the north-east of Cariskey may be seen the remains of an ancient burg or strong house, which was called Lef-ansbye in Pont's time. This is clearly another Norse designation, and as clearly Leofwine's *bae* (bye) or mansion. He was doubtless one of the yarls or men of rank, as the term yarl or earl signifies, and would have a following of *karles* and *biender*, who tilled the ground and fought and hunted with their chief. From a distant land he came, and when his galley first weathered the Moyle and brought him safe into the haven of Carskey, he would have to encounter men of a strange speech, for the old Picts or Peaghtes dwelt in the land, and probably the Firbolgs as well. By force of arms he won his sword-land, or perchance, as sometimes, by helping some Celtic chief to conquer his enemies, and receiving in reward for the same a settlement for himself and his men.

CHAPTER III.

FREIT-LORE AND HEROES.

IT is certain that great numbers of Northmen settled in Argyll, and on the islands and shores of the Clyde. The evidence will appear as we proceed, and exists assuredly in no stinted measure. It is well, then, to know that they were men of a noble race—men who were often highly accomplished, and who could at will lead an army, guide a fleet, storm a burg, and in prose or verse describe it all. Dasent tells us that they were of no savage or servile race, and when the overbearing of King Harold forced them to fight it with the king or depart, they manned their dragon ships, and set sail in search of homes where, like true Tories of the olden time, they could maintain their ancient usages and “world-old laws.” Freemen at home, they would be freemen abroad, and to them we owe much, perhaps most, of that spirit which regulates our guilds, burgh councils, and system of representative government. A kind of science they had called Freets (norse *fraedhi*), and which appears to have formed the staple of their religious doctrines. They believed in Buri, “the Producer;” in Bœr his son; and in the three sons of Bœr—Odin, Vili, and Ve—who, as *aesir* or divinities, created the heavens and earth, and men who dwell upon the earth. Their ancient lore tells us of the *aesir* or mighty gods, and of Odin their chief; of Asgard, their city; of the howf or court in it called

Gladshheim, the home of radiance; and of Valhall, where dwell the *einheriar* or chosen heroes who fall in battle. The exploits of Ty and Thor, of Baldur and Heimdall, are the theme of many an old Edda song or grandmother's tale—in verse; and their traditions do not fail to describe the wars of the giants with the gods, and the busy life of the brounies or dwarfs who dwell in the caverns of the rocks. In these fables the Norsemen believed, as well as in wraiths, fetches, and guardian spirits. They had priests and altars, sacred buildings and sacrifices, spaemen and spaewives (sooth-sayers), workers in charms and enchantments, trollmen who used magic songs and runes and sorceries of many kinds. Their goddesses, Frigg, Frau Holla (the kind), Frau Bertha (the bright), and others, must not be forgotten in this rapid glance at the chief points of northern mythology,* and of which one object is to prepare the mind for the possible discovery in our own land of some of those *horgs* or pagan altars which the early Teutonic settlers may have reared.

Edward A. Freeman in his charming Old-English History tells us that the name of Leofwine signifies "a dear fellow." *Leof*, dear; comp. *liefer*; superlative *liefest*, occurs in the Song of the Fight of Maldon:—

He let there of his hands liefer fly,
Hawk for the wood.—l. 11.

He lighted there 'mid the men
That to him liefest were.—l. 43.

* See Dasent's *Burnt Njal*, Nilsson's *Prim. Inhab. of Scandinavia*, and Thorpe's *Northern Mythology*. For Frigg and Freya see Cornhill Mag., May 1872.

We still use the word, as when we say "I would as lief do so and so." The term *wine*, scots *wynn*, means a man, fellow, warrior, and occurs as a surname—Wynne—as well as in such names as Godwine, a good fellow; Darwin, a dear fellow, the latter being equivalent to Darling. Hence, also, the word *kraken*, or *krak-win*, a war-man, a fighting fellow—the prefix being *krieg* or *krig*, war, battle. Everybody knows that "kraken" is often used to designate that mysterious monster called the "sea-serpent," but I am not aware that the name has hitherto been explained by any one. It is not, however, a foreign one, for it has long been in use as a surname in the west of Scotland, and there it is also found in place-names. Nor is the name in that region very much disguised, but only so much as one might expect from the influence of the Gaelic tongue. Accordingly, the Danish *krig*, or the German *krieg* is pronounced in the west pretty much like *kaig* and *kierg*, but where the Gaelic or other influences are strong, there it is sounded much like *carg* and *carrig*. The suffix *win* in *kaig-win* becomes *in* or *uin*, and this may be ascribed to celtic influence, but it can also be explained by a wider law. For the result we get *Kaig-on* and other forms—the whole compound signifying war-man, or warrior. And an honourable name it is, without doubt, since so many of our old families rejoice in their descent from heroes and warriors of old.

Here are two authorities on the Kraken which may now be given, and which may also serve to make my younger readers more familiar with the name of that prodigious beast, or "beira" (beithire), as the Gaels

would call it. The former of the two is the *Scotsman* newspaper, and the passage referred to is as follows:—"He is coming at last; there can be no doubt of it. At this very moment he is making his way leisurely through the depths of the North Sea. When Mr J. last saw him, he was just on the point of taking a header, with the view of going down so as to get out of the way of the keels of ships and other impediments. Very likely he is working up a blue-book while finning slowly towards us. Of course we refer to the Kraken."—Nov. 19, 1873. The second officer of the barque *Pauline* says that on a certain occasion off Cape San Roque "there were five whales near the ship. The largest was attacked by a serpent. The reptile coiled two complete turns round the thickest part of the whale's body, and appeared possessed of complete power over the fish. The whale, in an agony either of pain or terror, was continually throwing itself half out of the water. He considers the serpent to have been at least 150 feet in length."—*Scotsman*, Nov. 22, 1875.

Whatever may be thought of the *beira* or sea-serpent, we readily find many analogies to such a name as Kairguin. Thus, *rinc*, *renke* or *ranke*, signify a man, a warrior. Hence, with the definite article as an affix (which is the Danish and Norse idiom), we get *rankin*, that is, the warrior; *runciman*, the warrior-man; Rankleburn, the name of a place mentioned in *The Queen's Wake*, and which is also somehow associated with the "old Song of the Grey Goss Hawk." Now, *rankil* means warriors' hill—probably the site of an old camp or fenced town of the

Scotts of Buccleuch—and the compound shows us how the letter *h* in hill, old sc. *hulle*, disappears when the term hill is used as a suffix. It is the same with other words which begin with *h*, and it may here be observed that the practice of eliding this letter in compound terms is so common in the Scots tongue that it deserves to be regarded as an established idiom or rule. Many examples of it will be given in a subsequent section.

By a similar method of inspection, we find that Danskin means or signifies the Dane; Friskin, the Frisian; Wynning, the warrior; Fleming, the stranger; Frame, the foreigner—the last of these, in its adjective form, being the word used by Cuddie Headrigg when he speaks of one who “routed like a cow in a fremd loaning.”—*Old Mortality*, chap. 14. From the term *fram*, *fraeme*, *frem*, we have the name of Formby—*i.e.*, strangers’ town (between rivers Mersey and Ribble), Framlington in Coquetdale, and our own Dunfermline—*i.e.*, *da fremlings’ toun*, the foreigners’ town. The definite article *da*, *de*, *di*, &c., is used in many Scottish names, as will be shown in a separate section. From other terms denoting men, heroes, warriors, we have Forfar, *firdha-baer*, warriors’ town; Forston on the southern Roman barrier with the same meaning; Forres—*i.e.*, Forres-town or heroes’ town, like Hermand, a contraction for Hermandston, that is, the nobleman’s town, and equivalent to Mastertoun, the component parts being *herr*, or *herra*, a lord, a ruler, and *man* or *mand*, a hero, a man, as in Marchmond, the march-man or warden of the marches, and originally equivalent to marquess. The word *herman*

is, under Gaelic influence, *armuin*, and suggests Armstrong, a name which is also written Armistrang and Armstron. The last of these varying forms may be seen in Canobie Kirkyard, and the second one is the usual form given in the old heroic songs of the 'Bateable Land. Now *torn* is a tower, and the Scots write and speak it indifferently *torn* and *tron*, just as we have brunt or burnt, Burdoswald or Bridosald. Hence we have *armin's torn*, laird's tower or fortalice; and such is the Scottish habit of dropping or eliding a final *n*, that we next get armistorn, armstron, etc.

The term *firdar* was greatly used by the old Scots, and signifies men, strong men, warriors. Dunbar writes *fure* in the more modern Scots, and in our *local* nomenclature it is often spelled in the same way. Sometimes, however, it is written *freik*, and sometimes *faire*, as in the Gothic *foer*, a strong fellow, a champion. Several examples have just been adduced, but a few others may be added here. Thus, Fairlie means the warriors' camp or settlement—all the original settlements being fenced or stockaded places—and so also does Fairlie near Largs, for the old form of the name is Fairnelie. The latter differs from the former only by the presence of the old definite article, as in 'rank-in.'

Fortescue signifies the warriors' district or barony; Forgislagh, in Arran, the warriors' place of sepulture, and equivalent to Furleyn and Forleyn. In "forgis" or feorgis, we have the modern form of the plural number, and of which another example occurs to me, viz., Ferguslie, near Paisley, denoting the warriors' camp or station, the heroes' fenced town. It is interesting to notice that Fireburn, in Coldstream parish,

means the warriors' camp; and that Fairy-castle, in the vicinity of Billy Mire, is the warriors' fort or brough. In Ayton we find Fairneyside—the warriors' side or settlement (*sæti*)—in close proximity to Flemington or strangers' habitation.

CHAPTER IV.

CLUSTERS OF NAMES—CAMPBELL.

I SHALL close this 'Division' with a short study of one or two more of these clusters of names. A very remarkable instance is found in the name of Campbell and its associates. Of these, one is a Gaelic equivalent; another is a compound of Gaelic and Norse; while "Campbell" itself is pure Norse. It is strange that the famous name of Campbell has not hitherto been correctly explained; but after all there is not much cause for wonderment when it is considered how greatly the study of language in Scotland has been neglected. A little attention to it now, will yield us some profitable and instructive results.

With regard, then, to the name "Campbell," I should say that it is a compound word, and that the first term in the name is the old Scots word *kamp* or *kemp*, as it is variously written. Sometimes the term takes a diminutive form, as in the ballad of Kempie Kaye—a

title which reminds us of the Kaempe Viser, or heroic ballads of the Danes. As to its import or meaning, the word *kamp* is equivalent to hero, champion, warrior, hero-chief, hero-leader (of the host.) With the Scots of the heroic and middle ages, the term was a favourite one, and was in frequent use. It occurs as a surname—Kemp, and in the common term *kemmin*, meaning one who works with a will, and goes through his task with the greatest energy. It also occurs as a verb, especially in the phrase “kemping on the hairst rig.” In names of places it is very often found ; for instance in the name of Kempock, at Gourock—*i.e.* *kempu-haug* in the old Norse, and signifying the champion's cairn. The greater part of this cairn has disappeared, but the place of sepulture is still marked by a great rude pillar-stone. Probably the champion in this case was one of the old sea-rovers or “wikings,” as Mr Freeman writes the term, and who for centuries, according to the late Prof. Cosmo Innes, reaped their harvest of plunder along the shores of the Clyde. But these adventurers, as we shall see by and bye, did more than plunder : they took possession of great portions of the land, settled in it, and left their inheritance to their posterity. With Kempock we may compare Cambo, hero's hall ; Kampsos, hero's house or hero-chief's hall ; Cameton, warriors' town (near Camelon) ; Campsail, hero-chief's hall ; Cambusbarrin, the heroes' camp ; Kempis-riggs, warriors' riggs—at Largs ; Camaslie, warriors' camp ; Kambis willis, warriors' graves ; Camstraddin, the hero-chief's or champion's dwelling—the last being clearly a boggled form of *kempu-stadrin*. These are only a few of the local names in which our word *kamp* or

kemp occurs, but a much fuller list will be found in the chapter on Heroes and Warriors.

Having so far prepared the way for a right understanding of the origin of "Campbell," let us now come to close quarters with it. But, first, let us notice the forms which *kemp* takes in those languages which are akin to the Scots tongue:—O. E. *kempa* or *cempa*; Ger. *kaempe*; Dan. *id.*, Sax. *cempa*; High Dutch *kampf*; old Norse *kempa*. Taking the last of these—*kempa*—as a basis to work on, we find that the Norse genitive singular is *kempu*; hence *kempu-bol*, the champion's residence, the hero-chief's residence. The term *bol* signifies a dwelling, a domicile, a hall, villa, residence, tower, peel-tower; and, in different periods and districts, has been written in various forms, such as *bole*, *boel*, *beil*, *biel*, *beale*, *bell*, etc. It has only to be added that the old inflections disappear, and, accordingly, we obtain the varying forms of Campbell or Cemp-bell, Kampbell or Kempbell, but all of which simply mean the "hero-chief's hall."

The conclusion which has just been stated is strongly confirmed by the fact that a man of the name of Campbell is also called "Gui'neach" by the Gaels. Now *gui'neach* or *guimh-neach* is a compound of the Norse *gumi*, a warrior, and the Gaelic suffix *neach*, a person, an individual. The Celts have aspirated the letter *m* in *gumi*, and the meaning of Guineach is the "warrior-person," or, simply, the "warrior."

It will be noticed that "Campbell" was, in the first instance, the name of a place or residence. As usual, the dwellers there, or occupants, would designate themselves as "of" such a place, and hence, in the second

instance, the origin of the surname of Campbell. The next step was to add the Norse suffix—*ling* to the name of Campbell, and bring into use the patronymic of Campbeling, that is, a man of the Campbell family or Clan ; in other words, one of the Campbells. Now, this is exactly what has been done, and when we see a Gael write the surname of “ Mac Camalain,” we can tell him (though, probably, he is well aware of the fact) that the said patronymic signifies the son of the Campbellite. Nor is this all, for here we must notice the important fact that the name of Mac-camalain is used alternatively with Ballantyne, or as its equivalent. What, then, is the meaning of “ Ballantyne ? ” It is simply the Gaelic *baile-an-t-suinn*, that is, the hall or residence of the hero or hero-chief. As the name of a place, it has exactly the same import as Campbell, and, like the latter, it came to be used as a surname or patronymic. But Ballantyne is the same as Bannatyne—*i.e.*, both are merely Anglicised forms of *baile-an-t-suinn*; and the Bannatynes of Kampsus or Bannatyne in Bute, were so long there, and so early in possession of that property as to justify us in believing that, like thousands of other lairds, they were called by the name of their *town* ; in other words, by the name of their tower or mansion and the lands attached to it. But wherever the baron Bannatynes of Bute got their name, this much we know for certain, that Kampsus is the perfect equivalent of Bannatyne, and, while the latter is a Gaelic name, the former is old Scots or Norse. After what has been already said, any one will readily see that Kampsus is simply the usual and idiomatic contraction of kamp’s hús—*i.e.*, the hero-

chief's house, the baron's peel. Nor let any one imagine that by using "baron" as equivalent to hero, champion, or hero-chief, I do in any wise depart from the strictness of truth or of established historical usage, for the term *baron* originally signified a hero, a warrior, and, as a consequence, one who received lands for his valour, or won them bravely with the sword. Kampsus, in Bute, is now written Camus (*i.e.*, Campus,) and Kames Castle (*i.e.*, Kamp-hus Castle); and the name of Bannatyne appears now to be confined to Port Bannatyne; but the fact that it is so used strongly supports the other reasons which can be adduced for saying that Bannatyne must have been the Gaelic name of Kampsus or Kames Castle.

One is greatly tempted to dwell upon a subject so interesting, and to recapitulate the successive steps of the argument in a more concise manner. But our limited space forbids further enlargement, and it may be hoped that the remarkable cluster of names which has just been expounded will long continue to bask in the radiant sunshine of that new light which now surrounds them both as individuals and as members of a distinguished group.*

* Camden, speaking of the Place of Kames, in Bute, says:—"Aliam habet (Bota) arcem ad sinum, qui sermone patrio Cames, hoc est, Kampso's vocatur."—*Scotia*, p. 25. The Bannatyne's held the tower and lands of "Cames" or Kampsus in the time of King Alexander III., and it is highly probable that they had established themselves there as early as the days of Somerled.

CHAPTER V.

CLUSTERS OF NAMES—EDINBURGH, &c.

THE city of Edinburgh has been called or designated by several names, and these, for obvious reasons, claim attention. The subject, however, is so vast that only an outline of it can be given here. It shall find an appropriate place in a subsequent chapter, where it can be treated of in a full and critical manner.

“Edinburgh” is a Scottish or Teutonic compound, and signifies ‘the mighty heroes’ citadel.’ The first part of the name is the same term as the Norse *jætunn*, and the Anglo-Saxon *eoten*. Not unfrequently do we find *eoten* and *jætunn* written with a “d,” as in Hednatiden, or the Age of the Champions; Aydencrew or Aldencrawe, the fortified clearance or fenced town of the warriors; Eodin-ha’ or Eden’s-Hold, the heroes’ fortalice; Ednaham or Edynham, the giant-heroes’ town; Edna, Ethoyn, Ituna, or Ythan river, the champions’ river; Adniston, the warriors’ town; Attinburn, the giant-warriors’ camp; Edinken, the champions’ burial-place; Edinholm, the warriors’ vale; Edinample, the giant-heroes’ dwelling. Compare Athanric, the name of a Gothic king who died in 382, and which clearly signifies ‘king of the warriors.’

Sometimes the compounds are irregular, that is, instead of the genitive or possessive case, the nominative is used. This is a fact which has been established by induction and other scientific appliances. Instances of the irregular compound are found in Addergil-hill, near Brayryshaw, Ewesdale; Edderton, warriors' town; Ether Knowe, the warriors' mount, (a fort); and in Heathry-gripps, or the giant-warriors' grave-mounds. The last example is properly Heathry-gripp, and it was also called Finnis-cairn—*i.e.*, *carn-nam-feinne*, the champions' cairn. In Chambers's *Peeblesshire*, mention is made of Hardegrepes, a name which means the same as Heathry-grip, although the *r* be transposed. Childe Ether is the name of one of our old heroic ballads; and it is easy to see how the word *ether* or *eather* might suggest in later times and sustain the notion that an Ether Knowe had something to do with adders or snakes, and serpents. It is very certain that this confusion of language has given rise to many of the popular tales about giant-serpents in various parts of Scotland.

Under the influence of aspiration, or from slovenly articulation, the *t* in eatan or coten disappears, and hence the origin of such forms as Emro or Eambro—*i.e.*, eadna-borg, the warriors' citadel; Ambro', in Bute, a grand old brough, and its name signifying the giant-warriors' burg or citadel; Annan-street, on the Border, and signifying the causeway of the mighty heroes—probably Romans; Hempres, in Moray, with the same meaning as Eambro and Ambro; Anster or (corruptly) Anstruther—*i.e.*, eadna or eathna-stadhr, the champions' town, and clearly so, because it is the equivalent of

Balcaskie—*i.e.*, *baile-nan-gaisgeach*, the town of the brave men* ; several places called Anrue, Annroe, or Andrew—*i.e.*, *eadhna riodh*, the champions' station or camp (*rath*) ; Ambleside, the slope of the giant-heroes' dwelling. A curious but significant compound occurs in Ayrshire, viz., Martnaham, that is, *mothar-eatna-haim*, the ruin of the champions' dwelling—the first term being Celtic, and the other two Scots or Scoto-Norse. The place so called is a desolated *rath* or camp in a loch-islet about six miles to the south-east of the town of Ayr.

One other variety of *eaten* or *eoten* has yet to be noticed. It is *ent*, or *eont*, or *eond*, plural enter, conter, conder, and yonder. Hence, we have several places called Enterkin, or the giant-heroes' burial-place ; several instances of Yonder-field, Yondertoun, etc., all meaning warriors' field, town, or the like ; Honister Crag, the giants' town cliff.

James Melvill, in his Diary, p. 160, speaks of the "Read-eattins," but his commentator makes a poor figure in his attempts at explanation. The history of the term need not be given here, for it has already been given in some of the works quoted as authorities at the end of this volume ; but it may be briefly stated that *eatin*, *eoten*, *jætunn*, etc., signify a hero, warrior, champion, and, in the popular tales, a giant. The next stage of the word's history was to give it the meaning of ogre, troll, giant-demon, etc. This last-mentioned signification is probably the right one for

* Compare "Tir nam beann, nan gleann, 's nan gaisgeach," the land of the fells, the ghylls, and the heroes.

the deep and dark chasm of Hen-hole, or giant-ogre's hole, under the Hoy Shevit,* on the East Marches.

"Duneaden" signifies the warriors' citadel. Some write the name in this way, and others in a different way—as Dunedin; but the Anglicised spelling is a matter of indifference so soon as we have found the true Celtic orthography. And found it is now, for here it is:—*dun-nan-aidhean*, the citadel of the mighty heroes. Compare Bergonian (Hill Burton, I. 87), properly *buirganean*—i.e., *brugh nan aidhean*, or, the warriors' fortress. Mr Burton errs greatly in suggesting that the people about Dun-macaisneighin adopted the sages' name of Rerigonium and changed it into Bergonian. This, however, will be fully expounded in its proper place, or in the chapter on the *aidhean* and other heroes. There, it is, to be hoped, a good deal of the mist and mystification which, like a spectral cloud, has been woven industriously round a number of Scottish questions, will be dissipated, and the fresh sunlight let in upon the dark places.

Wyntown, speaking of Ebrawce, says he also built "Edynburgh, and gart them call it Allynclowd, De Maydyn Castell in sum plas, De Sorowful Hil, it called was."—I. 54, bk. 3. c. 3. line 131.

Here Allenclowd may signify the crag of the bulwarks or fortifications, but by and bye I shall probably determine it to be the princes' crag or rock-hall, from the Pictish *cluid* or *gluid*, a leader, a prince, a chief. Let us observe the significant fact that Alcluid

* *Shevit*. The Marchmen, or Borderers, call Cheviot Fell the Hoy Shevit.

is also Alcuin (Hill Burton), and both of these have easily and naturally the same sense, viz., the rock-fort or palace of the generals or princes. I cannot pause here to speak about the Gaelic def. article, and the manner in which the popular tongue uses it, but it is certain that the people generally throw it out in proper names; though sometimes it is used in the very same name and sometimes not.

The next name on Wyntown's list is Maydyn Castell, that is, *teamhair nam maithean*, the nobles' palace-tower. And the last of his synonyms of Edinburgh is De Sorowful Hil. We should notice here the old definite article, *de*, equivalent to *da*, *ta*, etc. The term "ful" is our modern *fell*, a hill, a rocky crag, and the "sorow" is the Gaelic *sara*—the whole being a mixed version of *dun nan sara*, the citadel of the worthies or nobles. The name reminds us of Haddington—a name, by the way, which has never been explained—that is *hofdingia-tun*, the more modern *heuedinge-town*, and signifying princes' town. Compare "All-vel til Hofdingia fallin," every way suited to a prince.

At Largs we have Braidsaura riggs as a synonym of Kempis riggs, or champions' riggs; and this example shows us how the people use the Celtic word *sar*, pl. *sara*. With these we may compare Sorowles-field, near the Cowdenknowes, and meaning the worthies' *lis* or camp; also Sorby or Saur-by, in Wigtonshire, which is explained by its Gaelic equivalent of Taghar—*an t-adhbh-air*, the chieftain's peel-tower. Camden tells us that the Britons called Edinburgh "Myned Agned," that is the hill of the stronghold—

Welsh *addnaid*, a refuge, a strong fort; Gaelic *fasgadh*. In the parish of Dalry, Ayrshire, there is a great ruined stronghold called the Eatnagh Craig, from *addnaid*, as pronounced under Gaelic influence.

The Winged Camp of Ptolemy, and the *Castrum puellarum*, will find a fitting place in our chapter on the Picts. The name of Auld Reiky is probably the Scottish *rik*, *ryke*, a kingdom, a realm, and indicating that Edinburgh is the Kingdom-town or Capital city. The old English is *rege*, and the Norse is *riki*, power, might, empire, kingdom, as in *Austurriki*, Austria. Compare *Rikit-moss*, *i.e.*, the peat-moss of the community or local commonwealth (in the Lennox ;) also *Harrige* or *Harris*, *i.e.* the host-realm, the kingdom of the army or host (of Northmen). The best version of Auld Reiky that occurs to me is Empire City.

NOTE on Dunedin:—The term *aidh*, plural *aidhean*, which forms the latter part of this name, occurs in a very large number of local names. Sometimes it is so mispronounced as to suggest the thought that *ighean* or *nighean* is used, and at other times it is so corruptly spoken that persons who have but little acquaintance with Scots and Gaelic imagine that the people say “ossian.” For example, there is in the south of Kintyre a great and very primitive-looking fortress which, besides its other names, is called *Car-aioisthean* and *Carnaoisthean*. Now, this name is pronounced in such a way as to make the latter part of it appear to be very much like *Ossian*. The same sort of pronunciation obtains in several parts of Arran, and hence it has been imagined by uncritical observers

that they have found the grave of Ossian, the grave of Fingal's daughter, and those of other ancient worthies. But the entire conclusion is a false one, for the more correct Gaelic-speakers of Arran pronounce the local names referred to in such a way as to show conclusively that these names speak of the graves, hills, and camps—not of "Ossian," but of the *aidhean* or heroes. In one case, a Gaelic-speaking native of Arran gave me the name of *Cnoc-nan-aidhean*, in as correct and pure a pronunciation as it is possible for a Gael to acquire. The meaning or import of this local name, is the warriors' hill; but in the bright days of Gaelic, or its golden age, the word *aidh* signified a foreigner, a guest, a foreign hero, an accomplished or clever fellow.* This subject will be fully elucidated in the following Studies in Arran and Kintyre, and has been mentioned here chiefly for the sake of showing the extravagancies into which the neglect of language and its local varieties may lead people.

* Also *homo peritus*, a learned man, a skilful person.

Division II.

CUMBRAE STUDIES,

OR

AN "ALPHABET" OF CUMBRAE LOCAL NAMES.

CHAPTER I.

CUMBRAE HEIRLOOMS.

THE object of this Alphabetical arrangement is to illustrate the advantages which it offers for comparison and ready reference. By these and other means the greatest possible accuracy is obtained, and philological science greatly advanced.

I offer no apology for placing these Cumbræ Heir-looms first; for one of the first principles of scientific research is to proceed from the known to the less known, and as these Cumbræ names are more familiar to me than any other local names in all the world, I have lovingly and perseveringly endeavoured to discover their significance, and to add something to the stores of our national history. If it be a pleasure to visit new lands, and traverse for the first time historic scenes, it is no less pleasurable to travel over well-known ground, and find it becoming more and more peopled with the living actors of the far-off past. And

such has been my experience in the Cumbraes. Places which once were tenantless became thronged with warriors in their camps, clerics in their hospices, and anchorets in their retreats. The very glens in their solitude became more solemn, when discovered to have been the dells of devotion to which the early Christians often repaired, and from whose hallowed precincts many a prayer was directed to the Father of Lights. There is scarcely a field that does not offer some object of meditative research ; and, if two small islands have been found to contain so many interesting monuments and unexpected memorials of the past, the fact may be received as a call and encouragement to the investigation of a wider field and more national area. The notes on the Cumbrae Names are necessarily brief, and have been purposely written in clear and simple language ; but, so soon as the opportunity occurs, I hope to weave together the scattered facts into a connected narrative or organic whole, and thereby to supply one of the missing links between the history of the Mainland and that of the Islands to the west.

To the student of the early Church in Scotland, certain of the following notes will serve to show what a number of churches, oratories, and other Christian institutions adorned the Cumbrae Islands in the age prior to the irruption of the Northmen towards the close of the eighth century. In some respects these Islands may be justly compared with Iona, for the churches in all the three suffered fearfully during the first fury of the invaders ; and if it was the fortune of Iona to have her desolated sanctuary rebuilt, and

her venerable Cathedral upraised, so now it has become Cumbrae's turn to have her ancient ecclesiastical glories revived, and to have planted on her soil the new Cathedral of the Isles.

Many of the articles will also serve to show how deeply the Norse influence has stamped itself upon our shores. The names of places afford ample proof of this, but a vast amount of additional testimony, drawn from the living language of the descendants of the Brandanes, comes in to support and establish the conclusion. There is, however, nothing like facts, and the facts which determine this point will be found stated in abundance all through the following pages. I have no particular partiality for the Scandinavian tongues, or a greater than I have for the Gaelic or the Welsh. The merits and excellencies of both are well known ; and, as a mere seeker of truth and truthful history, I am content to take what I find in the land. Gaelic place-names abound in all the Buteshire Islands, and are found as closely associated with those of old Scotch and Scandinavian origin as are the descendants of the Celts in the closeness of their community with the posterity of the Danes. Similar results have been found elsewhere. When we come to treat of Berwickshire and the Lothians, we shall not only see how intimately blended different races have become, but also how beautiful and varied is the web of their local nomenclature.

It will readily be perceived that the study of the Inner Hebrides could not have been long in hand without our encountering the vexed question of the Picts and Scots. Accordingly, it has been so ; and,

while I have not neglected those authors who have discussed the point, I have chiefly pursued my inquiries through the hitherto much-neglected field of language. Determined to take nothing upon trust or arrogated authority, I have uniformly acted on the principle, "Prove all things ; hold fast that which is good." Applying this wise and thoroughly scientific maxim to the study of the languages which Celts and Teutons have introduced within our bounds, I have gone onwards from fact to fact, making each new point established a stepping-stone to others, or using it as a powerful implement wherewith to rend the barriers of the unknown. As for the results, they can only be properly given under the separate headings or divisions to which they respectively belong ; and, while I may here refer the reader to the sections which treat of the Scots, Picts, Caledonians, *etc.*, it may help to prepare him for the notes first to come, if he will glance over the summary contained in the following report of a Lecture by the author :—

The subject was introduced by a few observations on the Celts, Scots, and Picts. The first of these three well-known names was shown to be the same word as "Caled" in the name Caledonia, and *terra Caledonia* was accordingly explained as the land of the Gaels. The Scots bear a name which anciently was written *skatar*, and which literally signifies heroes, warriors. The Picts or Peachts were described as a Celtic race, and consequently as speaking a Celtic tongue. They were the very same people as the Meatae, and it was shown how *Tir-nam-Beachach*, the land of Peacts or Picts, becomes *tir-na-mBeachach*—*i.e.*, tyeer-na-Mea-

chach, or land of the Meatae. The Gewicts or Yeats were also shown to be a people closely akin to the Picts, and several instances of the use of these tribal or national denominations in names of places were given. The lecturer next noticed a number of old Scots or Norse terms, which were of old in use to designate heroes, warriors, and brave men. One of these was found in Assynt-shire, that is, the shire of the mighty heroes; Hassywells, mighty heroes' camp. Others were found in such place-names as Risapol, the giant-heroes' dwelling; Edinburgh, the fortress of the giant-heroes; Forfar, warriors' town; Heathery-grip, giant or champions' grave-cairn; Goudenbery, the heroes' camp.

Attention was next directed to the most ancient names of places of Christian worship in Scotland. Kelso, Glasgow, and Kilsyth were adduced as examples, and explained to mean, or literally signify, *house of prayer*. These were Celtic names; but the old Scots used *we* (way) to denote a temple, a sanctuary, a holy place. "Kovin" had the same meaning—a term which the Gaels adopted from the Norsemen, and which they wrote *comhan*. The old Celtic clergy sometimes adopted words from the Greek tongue, and used them as names of churches. Of these, *eccles*, was one; *baisleac*, a basilica, was another. The latter term is represented in "Paisley"—that is, the palace-kirk. Sometimes places of Christian worship took their names from the house or cell of 'the man of prayer.' Instances of this were found in such names as Keilreivin, Kilrecan, Kileirvan, all of which literally signify the house of the man of prayer. Among "Fyvie Landmarks" were

noticed *carn-na-feinne*, the heroes' cairn ; Cairnchedly, the Gaels' cairn ; Lethenty, the grave-monument of the hero or champion ; Staneminhill, the stone memorial-cairn hill ; Makkishillock, the champions' barrow or grave-mound ; Ardlogie, the hill of the house of prayer ; Lewes, the psalm or holy-song house ; Towie, the palace ; Denny-leir, Danes' camp ; Doulybrig, fiends' brig ; Blair-fuil, the field of carnage ; Fordown, warriors' hill or hill-camp ; Darnabo, the abbot's or lord's oakwood ; Crichnalead, the locality of the cairn-grave ; Gwav-an-ailly, the gorge of the precipice ; Peath o' Minnonie, the path of the cairn-memorials ; Cairnhill of Pettie, the cairn-hill of the Picts. At the close of the lecture, the Rev. Dr Milne proposed a hearty vote of thanks to the lecturer, which was cordially given.—*Aberdeen Free Press*, January 22, 1876.

For the Picts and Yeats or Gewictis, *see* Gouklanpark, Magga-clagh, and other articles. For churches, hospices, oratories, and hermits' cells, *see* Trahoun, Cnoc-cill-Rainne, Balakeleid, Cullough, Balacewn, Cullyleyne, Gairannies, Keill Mawris, Keillachreasain, Macillhenish, Portgelsie, Penance-Hill, Belstane, Peapar-holls, Ballach-Martin, Cravies-heol, Creang-gowar, Creang-hahk, and *passim*. There are strong reasons for believing that the ancient church of Santa Vey, in Wey or Little Cumbræ, is the Ailen-na-ingen* church of Tighernac, who states that it was built in the year 714, and his testimony is confirmed by the Annals of Ulster.

* That is, the Island of the Virgins.—W. F. Skene, Cps. 428. Beya and Maura are the two famous Cumbræ Saints.

CHAPTER II.

THE ALPHABET OF CUMBRAE LOCAL NAMES.

AIRACK FAULD: Gael. *Fal-an-airich*, the shepherd or grazier's fold.

AIRD HILL: Gael. *aird*, height, headland; compare *an t-ard*, the hill.

ALLINAGREACH: Gael. *ailiun na gcreach*, the islet of the claubadows. "Clauba" is the Gaelic *claidh-eamh*, a sword, a glaive; Lat. *gladius*. It is evident that the root is *clad* or *glad*, and is probably akin to Swed. *glat*, shining; O. Norse *glad*, brightness. Is not a sword, therefore, the *shiner*, the shining brand? "Clauba," or clobby, takes also the form of *clam* on account of the Irish method of writing "mh"—a method which dispenses with the "h" as a character, but which it indicates by a dot or point placed above the preceding letter. There is still another form of claubad or clobby, or clab. This is *scollop*, a word which is formed by prefixing "s" to clab, or clob. Hence scollop-shell, *slige-chreach*; but it must be observed that the "claubadows" of allinagreach are the horse-mussels of the South, and not the scollop-shell of the palmer.

ALLINS, The, or The Eillans, old Gaelic *ailiun, oilean*, modern, *eilean*, island; *na-h-Eileana*, the Islands "The Allins."

ALLIN-TUIRAIL, Gael. *ailiun tuir fhail*, the islet of

the noble's tower, the islet of the lord's tower. On east side of Wee or Wey Cumbræ.

ALLT-GOUTE, or Auld Goute—Gaelic *Allt-guidhe*, the dell of devotion ; the glen of prayer or of supplication ; old Norse *bæna-gilit*, the glen or ghyll of prayers. At "Billikellet." See Sir John Sinclair's stat. acct., xi. 391–397. Compare Bullul or Bonhill, that is, *bæna-holl*, *bænahulle*, the hillock of devotions. Beaina Sunday (Edmondston's Glossary) is Sunday before Christmas, and is observed as a very sacred festival (Principal Barclay). "Beaina" is *bæna*, *buina*. Hence Bomby, *i.e.* bouneby, house of prayer.

ARRIN KUIBIL, or Arthin Cuibil, the Gaelic form of Heatherene Keipel, which see.

AULD CASTLE, see Allin-Tuirail.

AULD CREANG-GOWAR BUTT ; "butt" is a croft, a small piece of land. See Correy Hill and Coir-antobrich.

AULD GHOUTE. See Allt-Goute.

AULD HA' (Hall), at Portanaugh. It is the "Sheriff's auld Ha' or House." It was a castle or fort, and occupied a strong site on a crag. Portanaugh appears to be the Gaelic *Port-an-adhbhaidh*, the port of the Residence. The site of this Auld Ha' is close behind No. 9 Clyde Street, near the Milnport.

AYRIE PORT, Gaelic *airidh*, a shealing ; old Norse *skali*, the house of a peasant, shepherd, dairyman, or fisherman. The remains of the shealing still exist at Ayrie Port. Compare *Port-an-aire*, the chieftain's port, and Norse *eyri*, a shingly beach, a gravelly shore.

BACK CRAFT, at "Port Rey" (Pont and Blaeu), or Portrye.

BALACEWN [bally-kewan], Balekewn, Ballakewn (Reg. Mag. Sig., A.D. 1536), Balakewin (Pont, *circa* A.D. 1600), Belikewn (James Boyle, laird, A.D. 1704), Ballycown (Eaton Reid, map, "Buteshire"), Ballycowan, or Ballychowan; Gaelic *Bail'-a-chomhain*, the hall or town of the shrine, Shrine-Hall. It is evident that a primitive cell or lodge of devotion stood at Ballycown. The field beside the glen of Ballycown bears the name of Keill-Fauld, that is, Kirk-Field. A short distance up the hill there are the remains of a moated hillock, or camp, which bears the name of Fourta-Aykkar, Norse *frodha æckar*, that is, the learned-men's monticle or moated camp, the Sages' moated-grange, the wise-men's fenced-hillock. The Norsemen or Northmen called the Venerable Bede "Froude" (*frodhr* in their own tongue, a term which signifies "knowing, learned, well-instructed, wise"). "Froude," like many adjectives, evidently came to be used as a "noun." With Fourta Aykkar, or Frouta Æckar, compare Bon Accord, that is, *Boena æckar* (Norse), a final "d," as often, being added. Now Bon Accord is, accordingly, the hillock of devotion, and evidently is the name of a knoll on which stood an ancient church, or which was raised over a saint's grave. See Trahoun, Allt Goute, Cullough Craft, and Sandy Fauld, all of which serve to illustrate the subject. "Cullough" is probably formed from *cill-ghuidhe*, lodge of devotion, house of prayer. "Sandy" is the Welsh or Kymric *san-dy*, holy-house.

Compare Wedale (the Vale of Gala-Water), that is, We-dale, or holy-house dale, (Norse *ve*, a temple, a church). The term "shrine" is often applied to a saint's grave. It has also other applications, *e.g.*,

"Thou who hast deign'd the Christian's heart to call
Thy church and shrine."—*The Christian Year*, 17th
Sunday after Trinity.

Note *Baile-dhion*, the place of refuge, the fenced residence. The Gaelic *baile* is a 'Place,' a hall, residence or military station, a fort or fenced-house, a *rath* (which is glossed by *baile*.—Joyce, Irish Names, p. 335.) Earls, nobles, and kings resided in ballies and halls, but the *bænder* (yeomen, carls, peasants, husbandmen) dwelt in shealings, Norse *skali*, def. *skalinn*. The *bænder* were often, or usually, freeholders, udallers or "bonnit-lairds."

The Welsh word *beili* must be akin to the Gaelic *baile*. Hence, *beili-cun*, the captain's court (*i.e.* a hall), the chieftain's residence. Compare the Welsh *glud*, a leader, a captain, a chief or chieftain. Hence the Pictish Gaelic *Alcluid*, that is, the hall of the chief, the residence or court of the nobleman, probably a king or kinglet.

With Ballycown compare the Gaelic *dion-aite*, a refuge, a sanctuary, and *ballacha-dionaidh*, hedges, fences. See Psalm lxxx. 12, Gaelic and English versions. "Haye," Hague, is a fenced place, a place with a bulwark. Compare Norse *hagi*, a fenced field. A "girth," or girth-stead, is a place of refuge, a sanctuary. It is the Scots form of the Norse *grida-stadr*, a place of security, a sanctuary. We find *stad* used in

Muk-stat or "Mug-stot," Isle of Skye, that is, Monk-Stead, Monk-Toun. "Muk" [mook] is Norse, and signifies monk. At Farne Island there is Megston Rock, *i.e.*, Monks-Toun Islet: see Hill Burton, i. 171. Ballychown may be compared with *Bail'-athchuinge*, the place of supplication, and with *Bail'-achain*, the place of prayer.

The Gaelic *Bail'-aoigh-chumhainn* signifies the hall of the doughty hero, or hero-chief. The earthworks or ramparts of the old site of Ballycown remain to this day.

Baile-Chuinn is Conn's Hall, or Conn's fenced residence. Conn is Cuthon.—*Sean Dana*, 265, cited High. Soc. Dict., *sub voce* Gointe.

Ballycown was probably a shrine or haly-kirk up to the ninth century—the Viking Age—and afterwards a chief or chieftain's hall. Nairaghan (Lochranza, Arran) is the Gaelic *naomh-dhion*, a sanctuary. See Glen Aock, Hawars-ward, Clochuin Heann, Gairannies, Creang-Gowar and Cullyleyne.

BALAKELEID.—Pont and Blaeu. This name is variously spelt, *e.g.*, Ballikellat—Reg. Mag. Sig.,—Balakeleid—Pont, *circa* A.D. 1600,—Belliskelliat—Testament, A.D. 1612,—Balliekellit—Inquis. Spec., 1654,—Ballikelliat—do., 1658,—Bellikelliot—do., 1685,—Bellikilliot—do., 1696,—Billikellet—Old Stat. Acct., xi. 391-397,—Ballykellet—New Stat. Acct., v. Balakeleid or Ballykellet may be the Welsh or Kymric *beili-culiad*, the knoll of austerity, the knoll of emaciation. In front of the homestead there is the Maiden Knowe—knoll. See Macillhenish, the field of the cell of austerity, and Cullyleyne. Compare

also Lann-leire, the church of austerity, Joyce, p. 311. The Welsh *beili-ciliad* is the yard or mound of the retreat; query "*comrich*, a safe retreat," Old Stat. Acct.? *Comrich* is *comaraich*, protection, mercy, favour, grace; also a sanctuary or place of refuge. Compare Armstrong, and Black's Pict. Tourist's Guide, p. 549, 20th edition. A "retreat" is a refuge, a sanctuary. The Welsh *beili-celydd* is the knoll or yard—court—of the retreat, and *beili-golaeth* is the knoll or yard of worship. The Welsh *beili-gwellad* signifies the knoll of amendment, and which "amendment," as many facts show, was sought for in prayers, worship, penance, and austerities. For this, see particularly Port Gelsie, Keillachreasain, and Macilhenish.* The Welsh or Pictish Gaelic *beili-glud*, *baile-ghluid*, signifies the chief's yard or court, and *bail'-a'-chleith*, the chieftain's hall.

But what I deem the true origin of Balakeleid or Bellikilliot is the Gaelic *Baile-chill-ghuidhe*, the house, hall, or town of the cell of prayer. Compare "Rathwhillet," the modern Rathillet, *Rath-chill-ghuidhe*, the fort of the cell of prayer. Vast support can be given to these last two renderings. Indeed, so far as such a subject is capable of demonstration, they have been demonstrated. Kelso, Glasgow, and Kilsyth—"Kilvesyth"—have all the same signification—viz., the cell or house of prayer. The original form of these names is now written *ceall-ghuidhe* or

* Compare *baile-dhiolaidh*, the place or town of penance, or of restitution.

cill-ghuidhe. Dunkeld or Dun-caillenn must signify the mount or fort of the house of prayer. In Kintyre we find a place called Dounavvachallow—*i.e.*, *Dun-adhbhadh-cheallghuidhe*, the crag-mount of the house-of-prayer building, the rock of the church stronghold. For “cell of prayer” we may variously and correctly say, house of prayer, lodge or cabin of devotion, oratory, chapel, church. The Welsh *lann*, *lan*, or *land*, signifies enclosure, area, yard, court; and it came to be a favourite term for an oratory, chapel, or church. So *beili*, a yard, a court, a knoll, may have been applied to the small enclosed areas or yards which early Christians dedicated to prayer, and anchorets to austerities.

In old Scots the word *buil* signifies a feast, a festival, play; and *kel* or *keld* means a well. It may be worth noting whether we may not have here a *billy-keld*, that is, a buil or buily-keld, and signifying the festival well. In Wey Cumbrae we have a Bel-stane, or Buil-stane, that is, the festival stone. In Cunyngham there is a well called the Play-well or Billies-well (from *buil*), and in Bute there is a name which contains the same word. See Bidder Well, the name of a fountain near Balakeleid. See Allt Goute for *bæna-gilit*, and notice that “n” is sometimes changed into “l,” as in Bononia, now Bologna, Bonhill or Bullul, struan or struell. Bæna-gilit might thus readily become Billy-killet, and it is curious to note that the former translates Allt Goute.

BALLACHILLAYVE, *Bealach-Chill-ghuidhe*, the vale of the Oratory. It is in Wey Cumra, and so are the two following:—

BALLACHANTOUM, *Bealach-an-tuim*, the pass or vale of the peaked knoll.

BALLACHANTOYE, *Bealach-an-tsuidhe*, the pass of the resting-place.

BALLACH MARTIN.—Pont and Blaeu. In the Great Seal Register this name is written, according to Eaton Reid, Ballochmertyn, and in the Retours it is similarly spelled. Its original seems to be the Gaelic *Bail'-aidh-Martin*, the residence or town of the learned-man Martin. Probably there was a church here called *Ceall-aidh-Martin*, the church of the learned-man Martin, and, after this church ceased to exist, the town which had gathered around it acquired its present name by the substitution of *baile* for *ceall*, *cill*, or *lan*. About a thousand paces to the south-south-east of Balloch Martin there had evidently been a church inscribed to Ringan or S. Ninian. See *Cnoc-cill-Rainne*. The Gaelic *aidh* signifies *homo peritus*, a learned man, an accomplished man. It is used very much in the sense of "*froude*"—*i.e.*, knowing, learned, well-instructed; wise, sage. See *Fourta Aykkar*, and *Balacewn*. Accordingly we may take Balloch Martin as signifying Sage Martin's Town; and when it is remembered that S. Ninian was honoured in the neighbourhood, it occurs to me that Ballykillit may really be *Baile-cill Iot*, the town of Saint Ita's Church. This seems all the more likely, because we know that S. Ita was much associated with Senoc, and that the name of the latter is probably contained in the names of Sannoc's field and Sannoc's hill (near Kirkton o' Cumbrae). Senoc

is remembered in the names of several churches in the west, and sometimes his name appears with the honorary prefix *mo*. It then becomes Moshenoc, and is pronounced mohennoc and mahannoc. This early ecclesiastic has a church in Kintyre, and another apparently in Glen Sannocs, Arran. At the latter place there is an ancient sculptured stone, showing a man's head of noble aspect and of magnificent features. It is not unlikely to be a remembrance of S. Senoc, or of some other early "father" in the church of *Gleann-cill-Senoc*. We shall see that the Isle of Cumbrae had churches inscribed to the memory of Mary (Muire) or Maura, Callumkeill, and apparently Saint Fillan. Besides these, there are places in Cumbrae with ancient names which signify respectively the Nun's Oratory, the Penitent's Cell, the Cell of Austerity, the Oratory, the Abbot's Meadow, the Residence of the chiefs of the clergy, and the Preceptors' Borg or stronghold. Even these do not complete the list of Cumbrae names which indicate ecclesiastical sites and institutions. The conclusion is obvious that the Isle of Cumbrae must have been, in many respects, the rival of Hy or Iona in the early ages.*

BALLACHOWAN, Ballycowan, see Balacewn [Ballakewn.]

BANCLAN TOYE, Gaelic *Ban-ghlan* or *Bean-ghlan*, holy woman. Toye, or Toey is the Scotch form of the Danish *tue*, a hillock, a mount, a mound. Hence

* Martin, as a surname, is often used for Mac-taggart—i.e., the priest's son.

the above compound signifies Holy-woman Hillock. It is in Wey Cumbræ, and has no doubt a reference to Bey or Saint Vey ("Wey"). Compare Fauld Tie.

BARBAY HILL, Gaelic *barr-buidhe*, the yellow hill, the hill bright with the bloom of the golden furze. Properly written Barrbuy. With "buy" compare the sound of the English words "buy," "Guy," &c.

BARON MACFEE'S HALL. At Breaghogh.

BARONY OF THE HILL. Formerly a freehold of the Hunters, and sometimes called the barony of Kames. The baron would be a yeoman, udaller, or *holdar*. For the other Cumbræ baronies, see New Stat. Acct., vol. v. In Bute *sonn* and *flath* are applied to barons.

BARR-END, that is, hill-end.

BARR-HEADS, the hill-head.

BARR-HOWE, or barr-hoy, that is hill-hill, from Gaelic *barr*, a hill-top, and Danish *hæi*, a hill.

BAYE'S CHURCH; see Santa Vey.

BEARDIES PLUM; at Balakeleid.

BEARRINS; Norse *bærin*, the grange, the hamlet. A.S. *beorhin*, the rampart, the grave-mound.

BEGAR WILLY, or Begar Wally; Bey's pillar-stone, from *gal*, a pillar-stone. "Begar" is in the genitive case.

BEL BAY, on Figatach.

BEL CRAIG, see Figatach.

BEL-STANE.—As this is a pure Scots compound, it is properly written buil-stane; *buil*, a festival, feast, play, amusement; and sometimes pronounced buily in Kyle, Bute, and Orkney. Compare "buily" in

Edmondston's Glossary. The Welsh is *careg y wyl*, or *maen y wyl*—i.e., the stone of the festival or play. On saints' days it was customary to hold such a festival. This stone is in Wee or Wey Cumbrae, and close by it there is a sculptured stone of a very interesting character. There is a Bel-stane at Cransha, Dalry, Cunningham ; and there is a Billywell, *alias* Play-well, between Dreghorn and Kilmaurs : see Play-hill.

BENNITS, or bennids, Gaelic *beinn-nan-nid*, the hill of the nests (of sea-maws). It is at Cnoc-Nid-Aylan, which see.

BESSYS PORT (two of them). Gaelic *port-na-bhfeise*, the port of the festivals, assemblies, or gatherings. But King Hakon sent Thorlaug Bosi from the Cumbrae shore to Largs with troops, and there is a Bessy's Port at Balloch Martin Bay. Sea-rocks are called *boes*, Norse *bodha-skeri*, the rock of "boding" or warning breakers. The other Bessy Port is near Port Knox, and is marked by a ledge of rocks.

BEUGHA'S CHURCH. The Gaelic *Beugh* probably represents the Latin Baya or Beya, since we have Kil-Bucho in Peeblesshire (Chalmers' Caledonia, ii. 958). See Santa Vey.

BEYE'S CHURCH, see Santa Vey.

BEYE'S GRAVE, see Santa Vey.

BIDDER WELL, OR BUTTAR WELL, that is, the petitioners' well, the wishing well. Old Eng. *bidder*, in "Piers the Plowman," &c. There is a Buttar Well in Dalry parish, Ayrshire, and there are several places called Buttar Burn, as at Dundee, and in Cumberland. The Bidder or Buttar Well is at

Allt Gout, which see. Glens or ravines appear to have been much resorted to for prayer. See various edicts of Councils, Kings, and Popes, in Fergusson's "Rude Stone Monuments." See also the article, Well.

BIG BANK, or Meikle Bank.

BIG BRAE, near the Lorne.

BIG CRAFT, or B. croft.

BIG CUMBRAE, that is, Isle of Cumbrae.

BIG HEAD, near Nouyorrach.

BIL-DEEP, that is Blae-deep, the blue-deep. Compare Blamyre, dark mere or lakelet.

BLACK ROCK, a skerry off Ringan's Port.

BOLLS-ROCK, that is Boes-rock, from the Norse *bodha-skeri*, a skerry or rock of "boding" breakers; Shetlandic *baa* (Principal Barclay), Norse and Hebridean *boe*. The boding breakers warn the sea-farers. See Bullers Bouies.

BOULDER, the "split:" on Allin-Turail.

BOULE FAULD, Gaelic *buaile*, a dairyman's shealing.

BOURTREES CRAIG.

BOYDS-PORT is probably Abbot's port, Gaelic *port-abaid*. Compare 'black-boyds'—*i.e.*, black abbots.

BRACKEN bight.

BRAID ALLINS.

BRAIDWICK, The; *breideag*, a patch of land.

BRAIGHOGH, OR BREAGHOGH. Probably the Gaelic *bruighcog*, a hall, a mansion. Baron Macfee's Hall stood here in Tree-field. Timothy Pont writes this name Brecach—Wodrow, Breckoth—while in the Retours we find it spelled Braikothe. Brodick, in Arran, is "Braizay" (Archd. Monro, A.D. 1594),

that is, Braigay, a name which Arranmen still pronounce Breaghogh. The same name occurs twice in Bute. Compare the Gaelic *brugh-an-aoigh*, the hero's hall, the chieftain's hall or fort. Braigha-neogh, in Dunlop, is probably *Brugh-nan-aoigh*, the heroes' fort. It is probably the same as Aikan Castle—*i.e.*, heroes' castle, from *Brugh-nan-aoighean*. See "Irish Names," p. 522. Compare Brocket's-brae, Muirkirk, and Brocket, at Monkton, in Kyle. The Norse *braga-haug* signifies warriors' cairn or grave-mound, and it is remarkable that such cairns existed till lately at Braizay, in Arran, and at Brughog, in Bute. There was probably a similar cairn at our Braighogh, for there are still several "Stannin Stanes" near the homestead. The Norse *bragda-hagi* signifies the field of exploits, and it may be noted that the Norse *bragdh* is very like the Gaelic *burach*, an exploit ("Armstrong's Gael. Dictionary"). It is pretty well known that in old writings a "z" really represents the letters "g" and "y." The strong Norse element in the population of the Bute-shire Islands readily accounts for the change of *Bruigheog* into Breaghogh—the latter being spelled in accordance with the Gaelic pronunciation of the letters "ea." Compare the Lowland-Scotch sound of *puir*, *guid*, and *fuil* with the Buchan pronunciation of the same words—*peer* or *peir*, *gweed*, *feel*.

BRAYKAN KNOWE, Kirkton.

BREAGHOGH, the same as Braighogh.

BROT GHELSEY, see Port Gelsie.

BUINNOIGHIES, Gaelic *buinne-na-h-oighe*, the maiden's statue or image. There may have been an image

here, as the place is at Allt Goute (right bank); and for analogies we find that there was an image in the Church of Hamer (A.D. 1356) near Whitekirk, East Lothian, and one in Wedale, Gala Water: see Hill Burton, i. 171, second ed. of History of Scotland. Wooden images, or statues in wood, of the founders or patrons of churches of the 6th and 7th centuries were common in Ireland, and no doubt in the Gaelic portion of Scotland. Some of these are still preserved in islands on the west coast of Ireland:—Dr Petrie, Sir J. Y. Simpson, Archæol. Essays, i. 71. But take rather boone-hagi, the field of prayer, that is, land given to the church, kirkland, regarding which the Retours speak as existing in this quarter. The Norse is *bæne-hagi*—i.e., the field of prayers, land given to the clerics for prayers. The old English and Scots *boon* or *beain* is prayer, and afterwards, an answer to prayer, that is, a boon, a gift: see Allt Goute and Kirk-land.

BULLERS BOUIES, that is, the billow-inhabiting skerries; Dan. *bælger*, O. Norse *bylgjur*, billows, and *bui*, a dweller, only in compounds, as *haug-bui*, a dweller in cairns. They are at Portachaur.

BURD GHELSEY, *burd*, Miss, lady, damsel. Ghelsey or Ghillsuy, house of prayer, hence Lady-kirk; but see Prot Ghelsey, and compare Burdsyards, Forres.

BUSHY CRAIG FORSE (a new name); Norweg. *fors*, old Norse *fos* or *fors*, a waterfall, hence “Foyers” in Fall of Foyers (fors), and Phys-gil.

BUTT, The, at Auld Creang-Gowar. Gael. *buta*, a patch of land, a croft. Compare old Norse *bygd*, portion of land, district, settlement, colony, county.

The definite form *bygdin*, or *bægðhin*, is clearly "Buchan," that is, the colony, the inhabited district. Compare Buitland between Calder and Currie, Baidland, Dalry, and Isle o' Buit.

BUTT, The (Kilwhinlick's). There is another Butt at Keillachreasain.

BUTTAR WELL, see Bidder Well. The letter "i" in Scotch is very often sounded as a short "u."

BUTTER-LUMP, a skerry at Green-Gheet.

BYRRINS, see Bearrins, and compare Byrin, Byron, the grange, the hamlet.

CAIBEAL BHEIGH (*ky-bal vey*):—Chalmers' Caledonia, iii. 561, but *there* badly written: see Santa Vey.

CAIRNS, at Toumanteinn, Houmbay, Nether Breaghogh, Kirktoon, Fintrey Bay, Sheannawally, Hill o' hills, and probably at Lauts-Birrial.

CALLIN'S LOCH, *Loch na cailinn*, the Maiden's Loch.

CALLIN'S MEYRE, Norse *maere*, a mere, a meyre, a lakelet, hence the Lady's Lakelet. These two last must refer to St Vey.

CAMBRAY:—Old Stat. Acct., xi. 391. The same as Cimbraes, Cumra, Cumbrae, and Cumbraes.

CAMES, Kaimes, or Kames

CARRGHEOT, *carraig a' gheodha*, the creek-point.

CATHEDRAL OF THE ISLES, *vide* Collegiate Ch.

CAVES, see Macfee's cave, Gipsy cave, Monks' cave, Ryssel cave, and Kings-cave.

CHAPEL-ON-ISLAND OF THE VIRGINS, built A.D. 714:—Annals of Tighernac and Annals of Ulster. This church or chapel must be Santa Vey, or S. Vey's Church in Wee or Wey Cumbrae.

CHAPEL VEY, or Chapel Wey.

CIL-Y-LEIAN, the Nun's Oratory: see Cullyleyne.

CIMBRAES:—Old Stat. Acct. xi. 391, and Keith Johnston's Gazetteer.

CLAGHADOUAN, the hero's grave-mound,—*cladh an tsuinn*.

CLANYPOTT (Bute MSS.), Abbot's Meadow, *cluain apaidh*.

CLEWSHFARLAN POINT, the point of the oratory of the pilgrims, *rudha cill-ghuidhe fearfhalbhan*: it is at Port Isaich, and near Ringan's Port.

CLOCHUIN-HEANN, the old house of prayer, *cill-ghuidhean sheann*. The name is preserved in an old Cumbræ legend, and Ballycowan must have been the locality. Culyough-hant, in Kilbarchan, has the same meaning.

CLYDE STREET, on Rock-heads, Gael. *cleiteadh*, Norse, *kleit*, a rock, a rugged rocky ridge. On this crag stood the Sheriff's Auld House or hall.

CNOC-CILL-RAINNE, pronounced knockillranny, and signifying the hill or hillock of the Church of Ringan, that is, Saint Ninian. Ninian is Nenn and Monenn, the varieties being created by the use of the honorary prefix and suffix. This church must have stood on the knoll between Ringan's Port and Portighash, for the latter signifies the port of the ruined house—of worship: see Portighash. The port a little further south is called Port-isaich, *i.e.*, *port taesech*, Prince's Port, and Ninian, the famous missionary, was a prince. My philological studies alone led me to the discovery of this church, and ample corroborative testimony in support of the fact turned up

afterwards. The details cannot be introduced here, but shall be given elsewhere. It may be said, however, that traces and relics of the church and its seawall existed till recently, and the marks of these may still be seen. There are indications that S. Ninian's Church was visited by many pilgrims and devout people. Did King Hakon hear mass at this church or at the Ballycowan Church? See Clochuin-Heann and Balacewn. The Norsemen called religious pilgrims "Romferlar," that is, Rome-ferles. Hence Ferla-vik, pilgrims' creek.

CNOC-NID-AYLAN, Gaelic *cnoc-nid-na-bhfaeilean*, the hill of the sea-maws' nests. Faeilean, a sea-gull (Joyce, 469).

COIR'-AN-TOBRICH (a name *partly* new), the vale of the fountain.

COLLEGIATE CHURCH, The, with provost and canons: see Bp. Ewing's "Iona."*

COLMIS KIRK, see Sanct Colmis Kirke.

CONCH-BUCKIE bay.

CORBY'S CRAIG.

CORREY HILL, near Coirantobrich.

CORSBURN, it passes near Trahoun cross and shrine.

CORSS, The, a field beside Corsburn.

COSEY GLEN, near Monks' Cave, and other caves, Gaelic *cuas*, a cave, a cove.

COVANS-BRAE, Covans-fields, and Covans-well, Gaelic *comhan*, a shrine, as in *comhan-an-truaghain*, the shrine of the meagre-one (one reduced in body by

* On the third day of May, A.D. 1876, the Collegiate Church of Cumbrae was consecrated as the Cathedral of the Isles.

austerities). A "shrine" is often a saint's grave, and sometimes it signifies a holy place. The Covans-lands are beside Trahoun lands, and may have their name from the shrine of Maura or Mary. Trawhuirrey is at Trahoun [tráhoon], and is clearly the Gaelic *Traigh-Mhuire*, Mary's Strand: see Trahoun, and notice the old Norse *kofin* [kovin], the convent cell, the oratory. For "shrine" and "sanctuary," compare Exodus xv. 17, and Psalm lxxviii.

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CRAIGACHAISTEIL, the crag of the castle-like rock—*i.e.*, towering like a castle.

CRAIGANFEACH, Gaelic *creag-nam-fitheach*, the ravens' crag; Norse *hrafna-bjarg*.

CRAIG-NA-BHFIOLAIREAN [craignavillaran], the crag of the eagles. It is affirmed that eagles built their nests here. It is the same as Faurlan Craig.

CRAIGLEE, the hoary rock. There was an islet-rock bearing this name at the head of Millport Pier.

CRAIG NABBIN, Norse *nabin*, the projecting bluff of high rock. Nab is *knoup*, *knob*, *neb*.

CRAVIES-HEOL, Gaelic *geodh-nan-craibhthigh*, the creek of the devout folk—pilgrims going to Santa Vey.

CREANG-GOWAR, Gaelic *ceithreanne-nan-guidheachair*, the Bedesmen's Hospice. The Hospice of S. Bernard is *now* a monastery. The term *guidheachair* literally signifies a bedesman—*bede*, prayer—one who prays, a supPLICATOR, a petitioner, a "bidder." "Gowar" is *goughar*, *gui'chair*. The Welsh form is *gweddiwr*. Compare Creann-sheanta, in Arran, that is, the 'old hospice.' The 'hospice,' in the early age of the Scottish Church, would receive clerks or

ecclesiastics, persons coming as to a college or school for instruction, and palmers or pilgrims both cleric and laic. In some respects it was very similar to the Missionary establishments which I have visited in India. The hospice of the sixth century was scarcely a cloister. Garengyr in Wales had a hospice, and is evidently the same name as our Creang-Gowar. The Norse tongue gives us *greina-kofar* [kovar], *i.e.*, huts of boughs, wattled or wicker-work cabins—query, cells of religious men? Notice *ceithreanna-coibhre*, the hospice of help or of protection, *i.e.*, a sanctuary, as one may think. But *ceal-chobhair* is a sanctuary, an asylum, and so is *comaraich*: see Gairannies.

CREANG-HAHK, or Creang-Haque, pronounced Creang-hakk, but properly Cayran-Hoigh, Gaelic *ceithreanne na h-oighe*, the hospice of the maiden, the Lady-Hospice. It gives name to the field beside the old kirk site, and probably refers to one of Maura's establishments. Penance Hill is close by. Compare Cayran in Kintyre, Kirn near Dunoon, and Chirne on Farne Island. Catrine is the same word, and the town so-called in Ayrshire once contained a house or hospice for religious men. This hospice, at Catrine, was called St. Cuthbert's.

CULLOUGH CRAFT, Gaelic *cill-ghuidhe*, the cell or lodge of devotion. It is the old name of a field at Ballycown.

CULLYLEYNE, Kymric *cil-y-lein*, the Nun's Oratory. Some remains of this oratory may still be seen. The site is near Druimskillin, Ballykilliot. Compare Dolly-Lein, the Nun's Meadow (Camb. Guide, p. 111.)

CUMBRAE, so spelled in Eaton Reid's map of Buteshire.

DAM-DALE—*i.e.*, Dame-dale, or Lady Dale. Compare "Dam Margrat Douglas," on Montgomery's shield over the manse garden-gate.

DAM-HEAD—*i.e.*, Dame Head or Lady Eminence, as in Castle-head and Beinty-head. It names the upper portion of the Kirktown lands. There is a hillock or eminence near the homestead.

DANISH CAMP:—Old stat. acct., xi. 391-397. It must refer either to Torr-mor or Doun-craig.

DAW-GLOUN, Gaelic *damh-chluain*, the ox-meadow. It is on Pammachrey.

DOUCHANN, *dubh-cheann*, black head, black point.

DOUGLON, see Daw-gloun. Captain Andrew Crawford's house stood in it.

DOUN-CRAIG, Gaelic *Dun-cathair-aoghe*, the rock of the heroes' castle. It is clear that Douncraig, or Douncaraig, was also called Lyde-doun [*lidoon*], *i.e.*, the Norse *lydha-doun*, the warriors' hill or hill-fort. "Lyde" becomes lythe, leyth, leith, ley, leigh, lyte, and lit. Hence Leith-peel, that is, Warriors' peel-tower. This hill-fort had a vitrified bulwark. See Lyde-Doun, Vitrified Fort, and Port rey.

DRUIMSKILLIN, Gaelic *Druim-chillinn*, the hill-ridge of the little church. It evidently refers to Cully-leyne, the Nun's Oratory, close by. The name is sometimes given in the form of Drimskillogh or Druimscullough—*i.e.*, *Druim-chillghuidhe*, the hill-ridge of the house of prayer, the ridge of the lodge of devotion. See Cullough Craft. The results gained here are beautifully clear.

DUNARAILLE, the fort on the cliff—a new name, but marking the distinct foundations of an ancient fort.

DUN-CRAIG, see Doun-craig.

EAGLES' CRAIG.

EERIE PORT ; see Ayrie Port.

EINYAN BRAE ; see Innean Brae.

EIS-HILL, *i.e.*, Blaze-Hill : see Haisill Duib ; Norse *eis*.

FAIRLAND POINT (Robinson's Chart), Gaelic *faire*, a height, a hill, and English *land* ; also written Farlan, and Farland, and pronounced Faurlan. Query, *faar-land*, sheep land, from Danish *faar*, a sheep ? Compare the Norse *fallanda forat*, a perilous precipice (Thorpe), and *ferlane hill*, *i.e.*, *ferlanna holl*, the pilgrims' hill.

FAULD HALBERT, Norse *hol-bard*, the verge or edge of the hill.

FAULD MAKNEANSH, Gaelic *magh-an-aenaigh*, the field of the gathering, fair, or assembly. This field is beside Play-Hill, and both names point to the games and sports which were held on festival days.

FAULD MOIRE, that is Mary-field. It is beside Glastirin.

FAULD TIE, the field of the mount, Danish *tue*.

FAULD TOWR, Gaelic *achadh-fhobhair*, the field of the fountain. But see Tarraigh.

FIGATACH, the name of a farm. The homestead is near Bel-Craig ; hence the Gaelic *Baile-nam-feigh-athaich*, the fortress of the sharp slayers, the citadel of the keen pirates, the bloody warriors' fort, the

fell giants' burg. Compare the "Sharpeathins" (sharp or keen giants) of Norfolk county, and see Borrow's "Wild Wales," i. 348-352. In James Melvill's "Diary," p. 160, we find "Read-eattins," *i.e.*, red warriors, red giants. A Cumbræ tradition preserves the memory of this fortress, but the discovery of the fortress itself was made by me before the tradition came to my knowledge. The summit of Bel-Craig still retains the marks of this ancient stronghold. It is certain that "Bel" is *baile*—a term often used to signify a residence or military station, a fortress:—Joyce's "Irish Names," p. 335. With sharp-eathin cf. Sharpit-law, Kelso.

FILL-CAM KNOWE, Gaelic *cnocan-feill-Chaluim*, the knoll of the festival of Calum, that is, Callumkeill or Saint Columba. This knoll is near Sannoc's Hill. "Cam" is Ca'm, Cal'm, Calum, Colum.

FINNES BOG, that is maiden's fen, from *finne*, a maid.

FINTRAY BAY, the bay of foes or enemies—Danish *fiender*; Norse *fjanda vagr*, foes' bay.

FORGUS-BUTTS, or the bedesmen's crofts; near Keil-lachreasain, which see.

FOULE-PORT; there is a port or haven of this name in Bute, and which is also called port-athaiche, *i.e.*, giant-warriors' port. This shows that "foul-port" is simply a version of Portnafue, that is, the port of the foes or giant-warriors—*port nam fuath*. The Foule-causeway, near Ayr, means the causeway of giants, or rather, of demon-giants, as in Deils-causeway; and Thirlwall signifies Titans' rampart, giants' barrier. Our Fouleport is, therefore, equivalent to *port nan athaiche*, the port of the mighty warriors,

and possibly refers to the Northmen. A huge dyke of great boulders stretched across the bight, but these have been carried off and used as materials for the building of the new pier. Several great slabs of stone—apparently grave-stones—were found at the bleach-green near the Tea-well in this quarter. The Danish *val* means a battle-field, and *v* sometimes becomes *f*. *Faill* signifies a cliff, but I do not think either of the two last suggestions can be entertained: see Russel cave.

FOURTA AYKAR, the name, apparently, of a camp-like knoll in the hill region of Ballycowan. Old Norse *froda æckar*, the learned-men's monticle, the sages' moated camp: see Ballycowan. There is a place called by this name at Kilmarnock, and another at Templand in its vicinity. The Norse *firda-æckar* is pirates' moot-hill, or warriors' mount; and this is very certainly the term used in Fairlie, now Fairlie, *i.e.*, *firdhanna-leie*, the warriors' encampment: these were, without a doubt, the wikings or Scandinavian sea-rovers, and who are also called Loch-lings or loch-fellows, because issuing from the loch now known as the Baltic.

GAIRANNIES, or Gheiranies, the name of a field on Creang-Gowar; Gaelic *achadh-na-gceithreanna*, the field of the Hospice, the field of the Lodges (of devout men). With the Gaelic *ceithreanna*, lodges, private cells, compare the Kymric *cyfrindy*, a lodge, a house or hut of privacy. *Cyfrinfa* [kivrinva] has the same meaning. In "gceithreanna," the first letter eclipses the second, and the letter "t" dis-

appears in the aspiration. Hence the phonetic form *geiranna*, or *gairana*, and the more contracted form *greanny* or *granny*. The latter is found in Grannies-Craft, a name which tells us that a hospice or establishment for religious men existed at Balloch Martin. These hospices are likely to have had sanctuary rights or privileges, for on Camden's map of Connaught a place is marked bearing the name of Grany o Male, or Y^e Sanctuary. See Creagh-Gowar.

GANTACKS, The; properly Gwantacs, Gaelic *aite-na-gcuantaich*, the place of the sea-dwellers. These are rocks in the sea, and their name expresses the same idea as the one found in Bullers Bouies.

GARBROUGH, properly Gartbrough, Gaelic *gart-a'-bhrogha*, the corn-land of the burg or fortress—the reference being to Kennara Brough.

GAWNS-GLEN, the chasm glen; Norse *gja-in*, gawin, the chasm, gulf, cleft—at the foot of the Glen.

GLASTRAN, properly Glastirin; Kymric *clasdir, y glasdir*, the glebe-land; hence the Pictish Gaelic *glastir-ighin*, the maiden's glebe-land, the Lady Glebe. It is near Fauld Moire, which see.

GLEAD STANE, the highest point or peak in Isle of Cumbrae, height 417 feet. Scotch *glead, gleid*, a bright fire, a blaze; Norse *glæd*, hot embers, burning coals. In the Northern Mythology, "Glad" is Day's horse, and signifies brightness, radiance; hence Glads-steinn, the radiant stone, perhaps because brightened up by the first rays of the rising sun. Glatt-steinn in Swedish signifies the shining stone. The Welsh *gallt* denotes an ascent, a cliff, a hill, a height; hence Glead-stane, the peak-stone,

the stone of the Peak.* Glut, in Berriedale, is apparently near a hill-top. A gled or glead is a kite—*Falco milvus*.

GLEN AOCK [*áock*], Gaelic *gleann-aoigh*, the hero's glen, the glen of the hero-chief. The Gaelic *aoigh* is also written *aidh*, and the latter term denotes a chief, a hero-chief. Hence the name of Pollock, *i.e.*, *Bail'-aoigh*, the hero-chief's hall or residence. The site of Glen Aock cairn is in Hawars-ward, and in this cairn or grave-mound several kist-vaens were found in the year 1869. Urns and other relics were taken out of these slab-kist graves and deposited in Paisley Museum.† See Nouyorrach.

GLEN TOUTHAR, Gaelic *gleann-tuath-air*, the glen of the chief's estate, or the glen of the bishop's estate—*air*, a chief, a chieftain, lay or clerical; hence, an abbot, bishop, superior, or principal (as of a college), a provost. This term was applied to the head-man or provost of the clergy in Iona (Bp. Ewing, *Iona*, p. 32). Perhaps Glen Touthar is *gleann-a'-tsuaidhfhir*, the glen of the learned-man, the sage's glen.

GOUARDS HILL, or Gourt-hill, that is, the manor-house hill: Swed. *gort*, Dan. *gaard*, O. N. *gerdi*, *gard*, a homestead, a manor-house (Worsaae), the house on an *udal* or freehold estate, a baron or yeoman's house and lands. This name clearly points to a Norse settlement in Cumbrae, and may

* Compare Gallt-y-Fforest (Wales), *i.e.*, the Height or Hill of the forest.—Ystradffin, page 149.

† The reader will find further details on the subject of this article by referring to 'Fomorian's grave' in the Index.

indicate that the Northmen seized the lands of Ballykellet.

GOUKLAN PARK and G. Wood ; probably Gouchallan, *i.e.*, Guech-ghallan, the Pictish pillar-stone. The Gewictis are mentioned in an old Chronicle of The Scots. and seem to be the same people as the Pechts. See Dr Skene's edition of the 'Chronicles,' p. 380. There is an ancient pillar-stone (gallan) in Gouklan wood. Gewict is the same as 'zet' in Zetland.

GOWAN FAULD, at Balloch Martin, and probably named from a cell of prayer (*comhan*).

GOWK STANE, properly Gauch stane, from *clach-athaich*, giant's stone, and accordingly sometimes called Deil's Cast, as having been tossed over from Bute by a demon-giant, or troll.

GRANNIES CRAFT, a croft at Balloch Martin. Grannies, as a name, is the same as Gairannies, which see.

GREEN GHEOT, the green creek ; Gaelic *geodh*, *gaeth*, or *gaot*, a creek, an inlet. Gheot is written in this way in order to indicate the hard sound of the *g*, as in Stock-ghyl, *i.e.*, the spring or fountain ravine. Some of the natives of Cumbrae say Green-goke, but both forms can, with certainty, be referred to the Gaelic *geodh* or *gaot*.

GURAG MEYRE, that is, the lady-lakelet ; Welsh *gwraig*, a woman, a lady ; Norse *maere*, a mere, a lakelet, as in Thril-mere (the goblin-lake). Like several other names of places in Wey Cumbrac, this name must refer to Saint Vey.

HAGUE or Haudge Hills, from Norse *hagi*, out-lying pasture : hence hagman, a keeper of cattle.

HAISILL DUIB, from Eis-hill, which see.

HAWARS FAULD, that is, Cairnfield, from *hawar*, Norse *haugar*, cairns raised over the dead. So Hawars Hill, Hawars Port, and Hawars Ward are respectively cairn hill, cairn port, and cairn field. Old English *worth*, i.e., ward. See Taylor, "Words and Places," p. 80, 4th ed.

HEATHERENE KEIPEL DYKE, that is, the dyke of the giants' contest, or giants'-contest-dyke. The Old Norse shows us that the "Read-eattins" mentioned by James Melvill in his "Diary," p. 160, are red giants, and that *eateren* is the definite plural of *eatter*, *jaetter*, or *jaetnar*. The letter *h* is prefixed, for our name can scarcely be from *hetjur*, heroes. Heatterë or Heatherë Greip translates *Carn na' feinne* (the heroes or giants' cairn) in a Scottish local name. The term "keipel" signifies contest, and is a form of quavil, quibble, cavil, scuffle, squabble; Dan. *kiv*, *kivill*, *kiævle*. Kobold, a goblin, may be noticed here. See Houllon Keipel Dyke.

The Gaels pronounce this name Eithrein Ceibeil: see Arran Kuibil.

HIDDOCK CRAIG, hooded crows' crag.

HILL, The; the same as South Kames, and lies between Over Kames and Lower Breaghogh. It is the name of one of the so-called baronies or freeholds. The Collegiate Church stands on this property.

HILL O' HILLS, perhaps from *Torr-na-h-ulaidh*, the hill of the grave-mound, as there is a cairn here.

HOLM BAY, probably Houen bay, Hounbay, then

Houmbay—*i.e.*, cairn-bay, from *houe*, a cairn, plural *houen*; Norse *haug*. There are remains of old cairns here. A *holm* is a meadow.

HOLM SKERRY; *holm*, an islet, and *skerry*, a sea-rock: at the Allins.

HOULLON KEIPEL DYKE—*i.e.*, the dyke of the ogre-giants' contest. In the legends, the ogre-giants or fiend-sprites become the dark or swart elves, and were regarded as malignant demons. They were also called *uvættar*, evil or hurtful wights. Houllon, pronounced *holin*, is very like the Norse *holden*, goblins; but it may rather be a derivative of the Welsh *gwyllion*, goblins, ogres. According to old tales, this Dyke was reared by ugly, black ogres, and this suggests the Welsh *hyll* (hull), gloomy, ugly. It is also called Deil's Dyke. In the parish of Dunlop there was a great stone called T' Ogre Stane and D'ogger-stane, *i.e.*, the ogre-stane. Under Christian influences the demon-giants came to be summarised and embodied in one personage—Auld Mahoun.

HOUSE, the Sheriff's Auld. It stood at Portanauks, *i.e.*, the port of the ruined residence or mansion.

INNEAN BRAE [in'yan], Gaelic *innean*, *inneoin*, or *aoinean*, a steep slope or declivity, an anvil-like crag; Norse *enni*, Swed. *ænne* or *einni*, modern *panna* or *pande*, the forehead, brow, and metaphorically a steep crag, a precipice. The Norse *hamarr* is a crag standing out like an anvil: cf. Irish Names, p. 197, sec. series. This name is often used at the Moyle of Kintyre and in Antrim.

ISLAND OF CUMBRAES:—Old Stat. Acct. xi.

JEEN FAULD, the hillock or rocky-hillock fauld, Gaelic *dionn*.

KAMES BARONIES, and K. bay; *camus*, a bay; but Kempis bay is warriors' bay.

KAMLET, Norse *kamklet*, the little ridge.

KEILLACHREASAIN, Gaelic *cill-a'-chreasain*, the penitent's cell or oratory. The place is in the vale of Lagalein, and near Fintray Bay. Compare Macillhenish.

KEILL WELL, kirk-well, near the manse gate.

KEILLY-COLM'S KNOWE, the same as Fill-Cam Knowe.

KELL-BAR, Norse *Kell-Beyar*, Bey's well—*i.e.*, S. Vey's well; even although *Beyar-kell* may be the more common idiom. There is a Kelbar in Skye.—Martin's West. Is.

KEILL CROFT—*i.e.*, kirk croft.

KEILL FAULD—*i.e.*, kirk-field, at Ballycowan.

KEILL-MAWRIS, Kilmauris, and, by many analogies, Kimauris, Cimauris, Cimbraes—all of these being originally *Cill-Moire*, Mary or Maura's church. Kilmaurs, in Cuningham, is usually pronounced Kimaurs by the older parishioners. Accordingly, Cimbraes or Cumbraes Isle is likely to be *Eilean-cill-Muire*, Mary-kirk Isle; and Wee, Wey or Little Cumbrae, may originally have been *Eilean-cill-Bheigh*, Island Kil-Wey. Compare Kilbeg in Chalmers' Caledonia, ii. 958, and see the next article.

KEILL-METHE—*i.e.*, the *kirk-mark* for a certain fishing bank or station. Along with other facts, it shows that the term *cill*, *keill*, or *kil* was used in naming the church which stood at Kirktown.

KENNARA BROUGH, that is, the Preceptors' burg or stronghold. A grand old name, and purely Norse like so many more in the Cumbraes. The preceptors were clerics, of course. They were probably the bishops or abbots who usually resided at Pammachrey, but who would be likely to shelter themselves here during the Norse invasions of the 9th century. After the burg or brough had been demolished, the Gaels called the place Larin, that is, the *site* of the fortress; but the Cumbrae Norsemen retained its old name, and in their own tongue wrote it Kennara-borg. Relics and traces of this burg may still be seen on the green hill-end near Portachaur, and these were observed by me long before I had any knowledge of the meaning of its names. One of these names is now usually written Lorn, but properly Lurn.

KIL-FAULD, see Keill Fauld.

KILWHINLICK'S KNOWES.

KILWHINLICK'S LANDS, called Pammachrey, and Finmachy (Foulis' Survey, 1758).

KING'S CAVE, properly Keyn cave, from *koi*, a cave, with the suffixed article. It is also called Monks' Cave.

KING'S CHAIR, *i.e.*, Keyn-chair, the cave chair.

KING'S LAND of Balekewn; see Eaton Reid's "History of Buteshire," p. 230.

KING'S STAIRS, basaltic columns near Cumbrae Lighthouse.

KINNABBIN, Gaelic *ceann*, head, headland, and Norse *nab*, definite *nabbin*, a bold bluff; or *ceann na beinne*, end of the hill; or *ceann na h-aibhne*, the headland of the stream-tide (at the Swirls).

KIRKLAND :—Inquis. Spec., Ballykellet, A.D. 1654.

KIRKTOUN of Cumbræ.

KNUPKURR, *cnap-garbh*, the rugged rock-hillock.

KUMBRA BEG, and K. Moir :—Pont and Blaeu. Gordon of Straloch gives Cumbræ mora.

KUMREY, Kumreyar :—"Hakonar Saga," iii. 223, 227.

LAGAHAVIN, Gaelic *lag-aoibhinn*, the beautiful or delightful hollow ; or *lag a' chomhain*, the vale of the shrine.

LAGALEIN, Gaelic *lag an lein*, the vale of the meadow.

LAGNAGLASH, *lag na gclais*, the vale of the pools.

LAURN, The ; Gaelic *larin*, the site (of the burg or fort). This name is also written Lorn, and marks the site of Kennara Brough.

LAUSY HILL, the hill of the blazing fire, from Gaelic *lasadh*, or Scotch *lowe*.

LEADDY, The ; Gaelic *an leachd*, the grave-slab. It is a long block of stone on the brae at Toumanteinn, and traditionally reported to mark a grave. It has nothing to do with a 'lady.'

LEANY BURN, *i.e.*, meadow burn.

LEUACH, The ; Gaelic *an laogh*, the calf.

LOCH-LEECH, the lake of the 'leech' or physician.

LOCHLETS o' Monymor.

LONE, the meadow.

LORN, see Laurn.

LOTS-BURIAL : there is a knoll here which is very like a great barrow or cairn, and possibly it is a place

"Where heroes sleep."

'Lot' is frequently an anglicised form of *leacht*, a

grave-monument, as in Lots-wyfe, on the Muir-fit hills (*fit*, pasture).

LYDE-DOUNE or *phonetically* Lie-Doon, Norse *lyda-doun*, heroes' fort. See Doun Craig.

MACALLIN'S BOG, *i.e.*, my lady's fen, from *cailinn*, a maid, virgin, lady, with the honorary prefix *ma*, *mo*. It is also called Finnes Bog.

MACILLHENISH, Gaelic *magh-chill-theannais*, the field of the cell of austerity. The field is in the neighbourhood of Keillachreasain.

MACLELLANS YARDS, perhaps the Gaelic *magh-chill-Fhaoilein*, the field of Fillan's church. There is a well here close by the site of an ancient building.

MAGGA CLAGH, Gaelic *cladh-na-mBeachach*, the burying-place of the Pechts or Peachts (Picts). The term *cladh*, or *claogh*, is frequently anglicised clagh and clough. This is an old name of the cairns at Sheannawally, and is mostly used in Magga Clagh Rock, and Magga Clagh Point. There was a Magga or Meaga Law at Haylie, Largs; but little of it now remains except the gigantic kistvaen, which the "law"—a cairn of vast size—protected.

MAIDEN KNOWE; in front of Ballykellet homestead.

MIDDALTONS YARDS, probably *mey-dal-toun*, *i.e.*, Lady-Dale Town. It is near Santa Vey.

MILLAR-BURN, *abh-na-mbiolair*, the brook of the water-cresses.

MILLEIR CRAIG, from Mey-Leir—*i.e.*, Maiden Camp, or Lady-Fort. Vestiges of this bulwark remain on the hill or craig so called, and near Tammis Loch.

MILNPORT :—Old Stat. Acct. xi.

MONEY-HILL ; peats (*moine*) were dried here.

MONKS' CAVE ; at Stor-hills. It is over one hundred feet in length, quite dry, and difficult to find. In evil times the *peapar* or fathers (clerical) of Santa Vey must have lodged here.

MONNYMOR, Gaelic *monadh-mor*, the great hill-heath : it is written Monymoir in the Retours of year 1658.

MULLANCE, or Mullins, *i.e.*, the little summits, the gently sloping hills (Joyce, p. 380.)

NINIAN BRAE, properly Innean with a fragment of the definite article prefixed.

NINNEAN PARK ; see Speannill Dale.

NORWEGIAN CAMP :—New Stat. Acct. v.

NOUYORRACH, Gaelic *an-uagh-fhomhoraich*, the pirate's grave. It is in Glen Aock, and may refer to the cairn which was opened in the year 1869. The name may also be rendered the Buccaneer's Grave.

OLD GLEBE, at Damhead.

OVER CAMES or Bellikilliot (Retours.)

PADDOCKWELL CROFT, in Dame-dale.

PAMMACHREY ; also written Penmauchrie, Gaelic *baile-maithe-fhearghuidhe*, or *baile-na-maithe-fhearghuidhe*, the residence of the chiefs of the clergy. These chiefs may have been abbots—see Clanypott, and Kennara Brough. The name is written Pammathrie in the Retour of Sir James Stewart, Knight, A. D. 1658. The Gaelic *fearghuidhe* is a bedesman, a man of prayer.

PARR HOWE, see Barr Howe.

PEAPAR HOLLS, pronounced very like 'pypar hulls,' and signifying bedesmen's hills; Norse *papa*, provincially *peapa*, a bedesman; literally a father; plural *papar*; Norse *holl*, old Scotch *hull*, a hill. These hills are south of Santa Vey, and there are Pools among them. There is a Pypars' Cairn in Bendochy, Strathmore: Pyperdean is three miles to the west of Fast Castle, and Pyper Caves are found in Bute, Arran, and Cantire.

PENANCE HILL, on the north-west side of the Manse garden and quite near to it. A perforated rock on the hillock marks the spot where apparently an ancient church, cell, or chapel, stood. The Romans, that is, the Roman Catholics, did penance here (Laird Auld *per* George Finnie). Probably an image was fixed to the perforated rock. Prot Ghelsey seems to have been the older name of the place.

PLAY HILL, the hill nearest to the Shighan Hills. The name points to the sports and games which used to be held on festival days, and corresponds to Fauld Makneansh, the field of the fair or festival-assembly. Lausy Hill, adjacent, indicates the place where the "taunal" fires were lighted: see Belstane.

PORTACHAUR, Gaelic *port-dha-char*, the port of the two friends: referring probably to Beya and Maura. See Breviarium Aberdon., pars estiv. f. CXLVI., and *car* in High. Soc. Dict.

PORTANAUKS, see Port Knox.

PORTATHRO, *i.e.*, *port a' triath*, for port-an-treach, the chief's port, the nobleman's port—the reference

being to the Stewart or Sheriff of Bute. It is the old Gaelic name of Shirra's Port, or Sheriff's Port, and it may be compared with Paltreath, the old Gaelic name of Hunterston in West Kilbride. Paltreath is *baile a' treith*, the hall or mansion of the chief: as applied to the neighbouring farmstead, it is corrupted into Palteath and pronounced po'teath. From *triath*, which is still applied to chiefs like Lochiel, we have the Scots troch-,throg-,or thruff-stane, signifying a chief's grave-stone or sepulchral monument, and mentioned here as a quite original discovery. Baranthrow, now Renfrew, signifies the brugh or castle of the chief or lord—*brugh-an-treagh*—which shows the broad old way of pronouncing Gaelic.

PORTAVAUT, Gael. *port a' bhait*, the port of the boat. It is near Bullers Bouies.

PORT GELSIE, the name of the field beside Penance Hill. It is very clear that "Gelsie" [ghellsue] is the same as Kelso or Calkou, Glasgow or Glascho, Kilsyth or Kiluesyth; all of which signify house-of-prayer. Now, the Scotch term *prot* must signify penance, penance for a crime, fault, or wicked deed. This is clear from a comparison of the Norse *bót*, O. Eng. *bote*, Dan. and Swed. *bód*, Dan. *bæde* and *bræde*. Hence our Port Gelsie must have been corruptly so written for Prot Gelsie—*i.e.*, Penance Kirk. Compare brunt for burnt, brod for board; also Boût Scot-land (bout is *bód*, penance) near Cumnock, the Bout Hill o' Scone, and Brod or Breid Sorrow Flush—*i.e.*, the penance-sorrow kirk—at Largs. The Gaelic *brèith*, penance (Armstrong), is probably a

loan word from the Danish. Notice *Burd*, a term used by the Scots in addressing a maid or young lady: hence, query, Burd Ghelsey, that is, Lady-Kirk? Compare Burdsyards, near Forres, and the ballad of Burd Helen.

PORTIGHASH, that is, *port tigh fhais*, the port of the ruined house (of worship), and clearly referring to the *larach* or desolated remnant of S. Ninian's Church, which stood—it cannot be doubted—between this creek, or port, and Ringan's (S. Ninian's) Port. The name may, however, be *port-tigh-ghuidhe*, the port or haven of the house of prayer: cf. Tagoat, *i.e.*, house of prayer, Killeush, *id.*, from *cill-ghuidhe*, which also gives us Glaguv or Glasgow, and Ghellsey in our Port-ghelsey, q. v.

PORT ISAICH, or Port-tiseach, Gaelic *port-taesech*,—*i.e.*, Prince's port. Compare "*taesec clande Canan*" (Book of Deer), and *toiseach* or *taoiseach*, a leader, a chief, a prince, a primate, a nobleman. S. Ninian was a prince, a primate; and this port is near Ringan's Port.

PORT KNOX must have had a name very like this *prior* to the time when Jas. Knox, chemist, caused the steps to be cut in the rock at this port. The true original of the name seems to be the Gaelic *port an adhbhaidh fhais* (the port of the ruined Residence), a compound which readily yields Portanaughis, Portanaukis, or Port-nauks. The ruined residence referred to would be the Sheriff's Auld Ha' or House, and which formerly stood on an elevated crag at the head of the port.

PORT LOY, or P. Ley; Gaelic *port-achlaidh*, the port

of fishing ; but, as the Minister's Rock is adjacent, it may be *port-ollaimh*, the port of the learned-man or minister. Compare *Port-lagha*, port of the hill (Joyce, 378).

PORT-REY.—Pont and Blaeu. There cannot be a doubt that this is the Gaelic *port a' raith*, the port of the Fort. Compare Joyce's Irish Names, pp. 261, 266. The fort or citadel referred to is Doun Craig or Lyde Doune [li'doon]. It had a vitrified wall or bulwark, and was built on a crag beside the port or haven which gives name to the farm of Portrey or Portrye. Its western face is protected by a three-fold rampart of earth with intervening trenches. See Vitrified Fort.

PRIEST HOWE, a name sometimes applied by the rabbit-trappers to the dale or hollow of Santa Vey.

PRIEST HOY,—*i.e.*, Priest-hill.

PRIEST'S GRAVE, at Santa Vey, and probably a cleric's grave.

PROT GHELSEY, or P. Ghelsue : see Port Gelsie.

PYPAR HILLS : see Peapar Holls.

RINGAN'S PORT, at Cnoc-cill-Rainne, Creang-Gowar.

ROUND TOWER (remains of), at Santa Vey, and probably of the Irish ecclesiastical type.

RUSSEL OR RYSEL CAVE, a new name, and one suggested by Uamh-Athaich (giant's cave) in Bute. In the Old Norse tongue *risi*, or *rysel*, signifies a giant, a *tall* strong man ; and the same word is written *vrisul* in the Heliand. Hence *rysels-hellir*, giant's cave,—*i.e.*, Ryssel cave, by a compromise. Compare Dolls-hellir, the goblin's cave, the cave of the demon-

giant (Ork. Saga, p. 77), and our Scotch word *doulie* (Norse *doll*), a goblin, a spectre, a terrifying figure (such as husbandmen station in fields), a scarecrow. Rees-dale in Kintyre and Ryse-dale at Largs signify giants' dale, the dale of the tall strong fellows, and these were certainly a race of Northmen. Resipol is *risa-bol*, giants' dwelling—on the top of Ben Resipol—and Rushen Castle, Isle of Man, is *Risanna-borg*, the giants' burg. Our Russel Cave is the Waterloo Cave of the Ord. Sur., but this also is a new name, and the former seems preferable because the cave shows marks of inhabitation. Dearc-athaich, or giant-warrior's cave, in Kintyre, was a favourite residence of the old champions.

SAINT BEYE'S CHURCH, or S. Vey's Church (Caledonia, iii. 561), or S. Wey's Church; at Santa Vey, Wey or Little Cumbrae. See Chapel-on-Island of the Virgins.

SAINT WEY'S GRAVE is, apparently, near Santa Vey, but the story is too lengthy to introduce here.

SANCT COLMIS KIRKE:—Archd. Monro, A.D. 1594.

This may have been Keillmawris (Maura's Kirk) and also, by "double" dedication, Columkille's Kirk. Dr Reeves gives several examples of a double dedication.

SANDY FAULD; query, Welsh *Sandy*, holy house?

SANNAKS-FIELD and S. Hill, or Sanochs F. Gaelic *san-aidhe*, a holy learned-man; or from S. Senoc.

SANTA VEY, in the heart of Wee or Wey Cumbrae.

This is the name used by *natives* of the Island, and they apply it to the ruined church near Gurag

Meyre (lady-lakelet). There is evidence that some people formerly said Wey as well as Vey; and there is a well-known traditional tale which very clearly shows that the people, in times not long past, called Wey Cumrā (Little Cumbrae) Weyin Hammar, *i.e.*, The Wey Islet,—“Hammar” being the old Scotch pronunciation of the old Norse *holmar*, an isle or islet. Now Wey is the Lowland Scotch form of the Latin Beya (St Bey) and of the Gaelic Beugh (?), and comes from an oblique form of the name in such Gaelic constructions as Ceall-Bheigh, feill Bheigh, etc. See Saint Beye’s Church, and references.

SHEANNAWALLY—*i.e.*, Sheann-ulla, Gaelic *scann-uladh*, old cairn (over the dead), old burying-place.

SHEANNAWALLY POINT is the Gaelic *Rudha nan scann-uladh*, the Point or Headland of the ancient cairns. It is the northern point of Wey Cumbrae, and four, if not five, cairns mark the spot. The name is pronounced Shennywally or Shannawally by all the older natives of the Cumbraes, and in this they come as near to the original as Lowlanders can. See Magga Clagh.

SHEEGHAN HILLS, or Shighan H., Gaelic *Cnocana nan sichean*, the hills of the fairies. Munro gives the form “sichean,” but the word is very variously spelt. These hills are right north of the parish Kirk, and old folks have some curious tales to tell about the elves which were supposed to inhabit them. A great gap separates the Sheeghan Hills from Play Hill and Blaze Hill (Lausy or Lausa H.) Our name is badly given in the Ord. Survey Map.

SHIGHAN HILLS : see previous article.

SHIRRA'S GLEN and S. Port : see Portathro.

SKAIT POINT, the wing-like point, from Gaelic *sgiath*, *sgeith* ; or Swed. *skate*, a rocky point projecting into the sea.

SPEANNILL DALE, or Speinill, Spienill, Spuinill ; probably Bean-, or buin-hill, with "s" prefixed—a common practice—and hence from *bæna-holl* (Norse), the knoll or hillock of prayers, Devotion-knoll ; referring probably to Maiden Knowe. For illustrations of *bæna*, Sc. beine, buin, see Allt Goute and Balacewn. The name may have formerly been applied to the whole of the dale of Over Kames, but at present it seems only a synonym for Innean or Ninnean Park. But the name may be from the Danish *pannill* (with "s" prefixed)—*i.e.*, the diminutive of *panna*, a steep bluff crag, such as towers aloft behind Kames House, and on the edge of Speannill Dale. This view is favoured by the manifest original of Innean or Ninnean Brae and Park ; and accordingly the name of Speannill or Spannill signifies the little anvil-headed crag. See Innean Brae. In England, "Spene" is found ; from *panna*, with *s* prefixed.

SPOIG, The—a rock ; Gaelic *eilean na spaig*, the islet of the ham, *i.e.*, the ham-shaped rock.

SPUNKY RABBIE'S COTTAGE stood on the lands of Keillachreasain.

STEAD-HAUM-BAY—*i.e.*, Stead-haun-bay [*n* becomes *m* before *b*], from O. N. *stadhr*, *stad*, stead, town, city, as in Muk-stad, Mugstot, *i.e.*, Monk-stead or monk-town, in Skye. The Norse *stadhr* or *stad*

also signifies a church institution, a religious establishment. The term *haun* is O. N. *hafn*, a port, a harbour. Hence our stead-haum is *stead-haun*—town-harbour, or the harbour of the church-establishment town, and clearly refers to the kirk-town of Santa Vey. Compare Huney, *i.e.*, harbour island, in Shetland, (Edmondston); also the Norse *hvamm*, a grassy slope or vale; and Saxon *staed*, a ‘stade,’ staith, or landing-place: see also Wey’s Key-house, and compare The Whaum near Peebles.

STINGIN-GHEOT, or Steakkin-gheot (gote), from the Norse *stæck*, a rill of water flowing from a spring; definite *stæckin*, the spring-rill, and in Scots properly written *stuikken*. Hence our name signifies the spring-rill creek, or little-syke bay. Compare Stykken-bay below, and Stock-ghyl-force in the north of England. Stockers-well occurs in Formartin, and simply means the spring-well.

STOR-HILLS, a purely Norse name—*stor-holl*—and signifying great or lofty hills, lofty cliffs. Hill is *hull* in old Scots and old English, and the Norse is *holl*. These hills form the south headland of Wee Cumbrae.

STRUAN, The; Gaelic *sruthan*, a streamlet, a syke.

STYKKEN BAY, the streamlet bay, from the Norse *stæck*.

STYKKEN GHEOT, or Stingin G., but the latter corruptly—meaning the streamlet creek.

SWALLA HEUGH, the name of a lofty cliff at Craiganfeach; Gaelic *faill* (a high cliff), with “s” prefixed. Hence *svaill* and Swaill, with Scotch *heugh*, a cliff.

SWIRLS, The; whirlpools at Kinnabbin, called *svelgar* by Norsemen.

TAMMIS HILL is the same as Mey-Leir Hill, and shows remains of a fortress; Gaelic *an-t-adhbha-Beigh*, Beye's Garrison or fort—the name growing out of tag-bey, tang-bey, tan-bey and tambey. Tankar Ha', Kilmarnock, comes from *adhbha*, a mansion, a strong house. But *tamaidh* signifies an indolent person, and may have been applied to monks; hence Monks' Hill. The Gaelic *daimh* signifies a church, a learned man, and tradition reports that there was a chapel on Tammis Hill.

TAMMIS LOCH and T. Yards.

TARRAIGH, or Torraigh, or Taragh Hill. Gaelic *cnoc an teamhrach*, the hill of the wide prospect. So Joyce, Irish Names, p. 284. Fauld Towr is beside it; hence towr—*i.e.*, tawer, Gaelic *teamhair*, a hill commanding an extensive prospect.

THORN-HEAD: perhaps from *torn*, *thorn*, a tower, as in Jocks-Thorn, *alias* Jock-Torn; and *head*, an eminence; hence tower-hill.

TONNAL HILL; Gaelic *cnoc a' tionail*, the hill of the assembly, fair, or gathering. Compare the Norse *ting-hull*, council hill.

TORR-MOR; near the Cathedral. Jamieson saw remains of an earthwork or fort upon its summit.

TOUMANTEINN, Gaelic *tuam-an-tsuinn*, the cairn or grave-mound of the hero, or the champion's cairn. The spelling "Tomont End" is quite wrong; and our name clearly belongs to the rifled cairn near to the Leaddy [leddy] on north-east point of Isle of

Cumbræ. "The Leaddy" simply means *the grave-slab*. Compare Ballantine or Bellenden—*i.e.*, *bail' an tsuinn*, the hero's hall.

TRAHOUN.—This very interesting name has been known to me from my earliest years, and I know well how the older natives of Cumbræ pronounce it. The spelling of the name used here is as good as any that can be devised. Drummond, in the New Stat. Acct., writes "Troughewan" for Trahoun. The name is found in several localities—*e.g.*, Trohoun or Troughwhen in Redesdale, Northumberland; Torquhan in Wedale (Sanctuary dale: Norse *ve*), Gala Water Valley; Treuchan, Perthshire; Troquhain near Balmaclellan, Kirk-Cu'bry; Troquhain, about two miles east of Kirkmichael in Carrick; and Stroquhain on Cluden Water, Dumfriesshire. The last example shows the name with the letter "s" corruptly prefixed, and this same corruption has partly—but only partly—obtained in Cumbræ. Some people in Cumbræ have been heard to say Strahoun, but the great majority of the older natives of the Island always said Trahoun. After several years' study of language, and vast attention paid to this name, I have been led to see that Trahoun is the Gaelic *dear-dhun* or *deur-dhun*,—*i.e.*, a penitential station, an oratory or place of prayer, a place of devotion. The compound term *deardhun* literally signifies tear-hillock, tear-knoll, and like *uladh* [ulla] was often applied to the grave-mounds of early Christian teachers and saints. To these grave-hillocks many folk resorted for prayer and penitential devotions. A saint's grave is often

called a shrine. In the year 1823 a shrine stone-coffin and cross were found together on the lands of Trahoun. The exact spot where these reliques were discovered is well known to me, and it may be easily found by any one who will take ten or twelve ordinary paces southwards from the west window of No. 14 Guildford Street, Trahoun.

We may now say Trahoun Cross and Shrine. We may even say Trahoun Girth, and Trahoun Sanctuary. For Torquhan is at Stow in Wedale, and Wedale (as a local name) certainly signifies Sanctuary-Dale. As certainly the name of Wedale must refer to Torquhan, and point it out *as a Sanctuary*. Now, Torquhan is the same name as Trahoun, and Hill Burton tells us that "in the pretty pastoral village of Stowe there was a 'girth' or sanctuary" (Hist. of Scotland, i. 171 second edition). And, to complete the argument, it should be stated that it does not appear that the sanctuary in Wedale was a sanctuary as enjoying the "king's peace," but only a sanctuary as a popular and sacred oratory or place of devotion. So with our Trahoun. We can only call it a sanctuary in the sense of its having been regarded by the people as a fit and favourite place for devotion, and for obtaining by prayer the peace which is above all peace.

But when we speak of Trahoun shrine or sanctuary, let us bear in mind that the main idea expressed by the name of Trahoun is that of Tear-hillock—a grave-mound where penitential confessions were made to God who made the heavens, and where

petitions were offered up for pardon and for the grace that bringeth salvation.

It can scarcely be doubted that a church stood near the Tear-Hillock. The amenity and beauty of the locality; the analogy of many chosen sites of ancient churches in Bute, Arran, and Kintyre; the purely ecclesiastical character of the Trahoun shrine-coffin, as Burton and other writers demonstrate; an old and persistent tradition which credits the place or its immediate neighbourhood with the site of an ancient church; recent excavations which have brought to light fragments of bones and of an oaken coffin in the vicinity of the western gate of The Garrison—all these unite in support of the conclusion which ascribes to the lands of Trahoun the site of an ancient church, and associates them with the reliques of a wasted sanctuary.

The devastation of Trahoun may be safely referred to the ninth century or thereabouts. The sacrilege may have been perpetrated by the fierce wikings, but more likely by the Gallgaels (the offspring of Celtic and Scandinavian alliances), for old chroniclers tell us that these Gallgaels (*gal*, foreign) were worse enemies to the churches and their owners than were even the fierce slayers of the North (Chron. Picts and Scots, p. 404).

The subject before us is capable of receiving much additional illustration from sources which have not yet been referred to; but the necessary brevity studied in these notes forbids further enlargement here, and it may only be added that the upper portion of Trahoun Cross is now at The Collegiate

Church of Cumbrae, and that the shrine-coffin of Trahoun must have been used to raise the walls of one or other of the two houses which Gilbert Lennox built. For *uladh*, see Joyce, 326, and Pennant's Tour, ii. 341: see also Covans-brae and Trawhuirry. *Note*.—The Dragon of Dunning, mentioned in the stories told about S. Serf, must be referred to *deardhun*, as explained above.

TRAIL ISLE: see Allin-turail.

TRAWHUIRRY. This is as plainly *traigh-Mhuire*, Mary's Strand, as anything can be. 'Traigh' is a sea-beach, a strand: compare *tigh Mhuire* or Mary's house—*Gnìomh* xii. 12—and *tra* for *traigh*, as used by Dr Reeves in the phrase, "Tra mor, great strand" (Vita Colum.) Trawhuirry is the name of the sand-and-gravel beach or strand which forms the western portion of Garrison bay or Breaghogh bay. It has thus a close connection with Trahoun [trahoon], and may indicate that the name of Mary or Maura was associated with the latter. The Gaelic *treabh Mhuire* signifies Mary-by, Mary-toun, Mary's hamlet or village, and this compound may have been originally used as well as the original of Mary's strand. The two are so like one another that a little carelessness in the matter of pronunciation would, in the course of time, expunge the distinctive difference.

The Welsh *traethfair* is Mary's strand, and *traeth y cwrw* signifies the strand of the shrine. The latter of these two might, under Gaelic and other influences, give us our Trawhuirry. Compare Glenwhurry, Old Kirkconnel, where a St Connel is said

to have been buried; also Balweary, Balquharry, and Pinwhirry. These last, along with many others, suggest bedesmen's strand for Trawhuirry, but the discussion of the question would outrun the limits of these notes. The letter "s" is sometimes *corruptly* prefixed to Trawhuirry, just as it sometimes is to Trahoun.

TREE-FIELD; query Tre-field, or Trey-field? Here stood Baron MacFee's Hall—the Baron o' the Breaghogh. Tales are still told of the Baron, who was massacred by 'kernes' (caterans) in a particularly savage manner.

TROHORK, the name of a pool at Barr-end, Kames. Gaelic *turloch*, a place where water lodges in winter; and this was characteristic of the pool. There is a table-like mass of rock between the Gas-Works and Torrmor, which Cumbrae folks appear to have traditionally associated with religious rites (Keddie's Paper, Transs. Glasg. Archæol. Soc., pt. iii. No. xiv.) This table-rock is not very remote from the site of Trohork pool, and it is perhaps worth remarking that the Norse term *horg* signifies a group of stones for sacrificial rites, a stone group or altar, that is, a pagan altar (Thorpe's North. Mythology). Whence, consider Thor-horg (tor-horc); query, Thor-altar, Thor's altar? But the resemblance is likely to be purely accidental, and it is not probable that there is any reference in the name of Trohork to the table-rock.

VITRIFIED FORT. This is Douncraig or Lyde Doun, which see. See also a Paper on this Fort by Wm.

Keddie, Esq., in Transactions of the Glasgow Archæolog. Soc., pt. iii. No. xiv., A.D. 1863. Mr Keddie deposited two pieces of the vitrified wall of this fort in the Andersonian Museum, Glasgow, and these have been examined by the writer.

WELL; the “catholicon” well mentioned by Martin, who says:—“This island (greater Cumbrae) has a chappel and a well which the natives esteem a catholicon for all diseases.”—Martin’s Western Islands, cited Eaton Reid’s Hist. of Bute, p. 271. Of this “well” I have never otherwise heard, but I think it must be Bidder Well in the den or ravine of Allt Goute.

WEY CUMRA: the same as Little Cumbrae, but usually pronounced Wee Cumra. Perhaps named from S. Wey or Vey (Beye.)

WEY’S-KEY-HOUSE; perhaps St Wey’s cave-house or grotto-house, from Teut. *koie*, Scotch *que, qua, key*, a cave, a den, a cell, a grot. The ruins of this grotto or cave-cell may be seen near Stead Haum, and may possibly be those of St Wey’s hut or cabin. The name is spelt Whiskey House on Ord. Survey map, but it is agreed on all hands that this small ruined structure had never anything to do with whisky, either in the making or smuggling of it.

WINNY EDGE FIELD; the “edge” referred to being the ridge of Sheeghan Hills, and the name interesting from the fact that the word *edge*, in this sense, is a favourite of the east-country folks.

WODROW’S (John, ? Jonete) GRAVE. It is on the edge of a lofty cliff near a dale on the west side of the

Bennits, Wey Cumbrae. She was the daughter of a brother of Wodrow, the historian of The Kirk, and died in her 14th year, 1774. At her own "desire," her remains were interred on the summit of the romantic cliff referred to, and where probably she had often, during her brief life, sate on summer afternoons admiring the majesty of the Arran Fells, the blue ocean surging around the skerries at her feet—but far below—and the magnificent sunsets which are still so often to be seen from the same spot. Her Christian or baptismal name, as sculptured on her tombstone, *was* "John."

Division III.

ARRAN STUDIES,

OR

AN ALPHABET OF ARRAN LOCAL NAMES.

CHAPTER I.

THE DANES IN ARRAN.

As in the case of the Cumbræ Studies, I shall here prefix a few preliminary observations.

Several works on Arran, in the Firth of Clyde, have already appeared, and some of these possess considerable merit. The names of those authors who have written on the Island will be found in the list of authorities and references near the end of this little treatise. My object, in the following notes and studies, is to give the result of a careful investigation of the language of the men of Arran—the descendants of the heroic Brandanes who fought at Falkirk and at the battle of The Standard. By a diligent comparison of their tongue with that of the men of Kintyre and of the Butemen generally, I have endeavoured to trace its history, and to apply the principles gained towards the elucidation of those numerous local names which cling to the shores and lands of Arran. Clearly, the

language of Arranmen two thousand years ago was a Celtic one, and as clearly does it appear that a Norse or Danish tongue was introduced into the island, somewhere about eight centuries ago. The evidence in favour of these statements will appear as we proceed with the exposition; but here it may be stated that several, probably many, of the men of Arran can still point out the sons of the stranger, and may even to-day be heard saying (as they have been) with reference to some neighbour and native like themselves, "that is a Dane." The men of Arran speak very intelligently on this point. They notice, particularly, two markedly distinct races of men in the island; the representatives of the one tall, strong, blue-eyed, and fair; while those of the other are more lightly built, but wiry, agile, and keen, with dark hair and a swarthy complexion. Here, also, as in the Isle of Man, the men of Scandinavian type have had their homes and settlements, with few exceptions, on the fairest and richest lands; while their surnames—Cumin, Cook, Nicol, Stein, Inging (in Mackinnon*), Kar, Bruce, Brown, and others—are as good and pure Danish or Norwegian patronymics as any which can be found. Of course, some of these names may be Swedish, or, possibly, even Frisian; but at this stage it is not possible to enquire minutely into the matter. Here, however, it may be observed that the term "Dane" shall occasionally be used in these pages, for brevity's sake, to denote a Northman generally, for it is well known

* Mackinnon—*i.e.*, Mac Inging, and Inging signifies the son of Ingi. In Moray we find the Ingsons or, as pronounced, Inksons.

that many people and authors and historians do so, although these Northmen were of various nations. In like manner the correlative "Danish" shall be understood to have a similar reference; and if the name of Scania be occasionally employed instead of the Latinised form Scandinavia, it is simply because it is a shorter and handier term.*

Long before the Danes of the ninth century appeared on our coasts, the western seas were swept by great numbers of pagan buccaneers, called Fomorians. The name is simply an adaptation of the Celtic *fomhar*, a champion, warrior, sea-rover, buccaneer; and ample authority can be adduced to show that these sea-rovers were as truly Northmen as their successors of the Age of the Vikings.† Some of them might be Saxon, Jutish, or Frisian pirates, but the name of Northmen or Eastmen is often used to include them all. A better denomination is, however, found for them in the name of Fomorian, when we understand it to mean those pirates and sea-rovers who infested the coasts of Britain during the period of the Roman occupancy, and who, for the most part, were men of Teutonic birth. The author of the "Ancient Tract," mentioned by Fergusson, identifies these Fomorians with the Danish vikings; and we know that Carausius, in the third century, was admiral of a fleet of galleys,

* In some of the fishing villages on the north-west coast of Scotland, the name of Skinner is very common, and it is also found on the east coast. By the laws of Scottish speech, it is easily seen that this surname must be Skanungr—*i.e.*, a man of Scania.—See Rask, 152.

† See Hill Burton, *Hist.* i. 41, 46, 181; Simpson, *Arch. Essays*, i. 181.

whose business it was to guard the shores of Gaul against the assaults of these northern buccaneers. The British coast had, likewise, its warden or "Count of the Saxon shore;" but, in spite of all opposition, the warlike seamen made their way into the land. Twice they reached the gates of London: once they attempted to sack the city; at another time they were actually within its walls and preparing to depart with their heaps of booty, when Theodosius and his legions fell upon them. Some centuries before these events, they wrested a portion of Ireland from the old Hiberni, but were, in their turn, overthrown by the Danans on the bloody field of Moyturey, or Plain of wailing. A party of them built a great stronghold on Tory island, off the coast of Donegal, and Dr Joyce tells us how Balor "of the great blows" was their chief, and how his wife Cethlen fought at Moyturey and inflicted a fatal wound on the Dagda, or king of the Danans.* Numbers of them seem to have built camps or fenced towns on the British coast, for Toliapis is clearly a Norse compound, and signifying warriors' town; Trisanton, the same, and meaning the mighty heroes' town; Iduman river, the river of the mariners or sea-rovers. These names are taken from the map of Ptolemy, the Greek geographer, 'who wrote his treat-

* Dagda, a lord, a father, and probably the same as the Scotch word *daddy*. The old races called kings, lords, and priests 'father,' and sometimes 'the old man,' just as sailors, to this day, often call their captain the old man. The Danans, or Tuath de Danann, were probably a Danish race. They gained the victory over the Firbolgs and Fomorians at the two battles of Moyturey—said to have been fought during the age of Julius Cæsar.

ise in the beginning of the second century.'—Joyce.* The name of Humber is also a name of Teutonic origin, for Thorpe tells us that the old Norse word *humr* means sea, ocean, and in old times people called a lake-like firth a 'sea.' Off the coast of Jersey there is an island called Humfrey, that is, sea-island. Clear or 'clor,' in Cape Clear, is a Norse name, and meaning a rocky ridge of a keel-like shape—a fitting name for the headland, as I know it to be from personal observation. The sea or ocean which lies off Cape Clear, and stretches into St George's Channel, is the Verginius Oceanus of Ptolemy (*palat.* reading), and this appellation is taken from *cuan na bhfomharaichean*, the sea of the Fomorians.

In these details we have indications of the energy and prowess of the early Danes, and of those nations which were nearest to them in blood and speech. They seem to have distinguished themselves as rulers of the wave, and to have pushed westward into Britain, with the view of obtaining either plunder or permanent settlements. At first the islands on the coast would be seized and fortified, so that from these, as from so many points of vantage, they might be able, as opportunity offered, to make descents upon the mainland, and, if so minded, establish themselves firmly in the country. That they did so is evident,

* Dr Joyce adds :—"It is well known that Ptolemy's work is only a corrected copy of another written by Marinus of Tyre, who lived a short time before him, and the latter is believed to have drawn his materials from an ancient Tyrian Atlas. The names preserved by Ptolemy are therefore, so far as they are authentic, as old at least as the first century, and with great probability much older."

for the tribal or national name of Parisi is purely Norse (with Latin termination), and Ptolemy's map shows us these people on the shores of the Humber.* In like manner we find the Trinobantes of Julius Cæsar on the shores of the river Thames, and thus credited with a name which is clearly based upon the Norse *dregjanna bae* or the heroes' habitation. Further to the north we find Loxa or Salmon-river, and other local appellations of Teutonic origin, so that if these names are genuine, and have really passed through Ptolemy's hands, they lend their measure of support to the view which has just been stated.

But from other sources we have testimony to the same effect. "There is every reason," says Dr Skene (Pref. Cps. 89), "to believe that tribes of the great confederate nation of the Saxons had effected settlements on the east coast of Britain long before that period (A.D. 449). The author of the *Historia Britonum*, certainly writing at a period equally early (with Bede), dates the first arrival of the Saxons in the 347th year after the Passion of Christ." It need not, therefore, surprise us to find Fergusson saying that Elatha was the great chief of the Fomorian pirates who then† swarmed through the German Ocean and ruled over the Shetland Isles and the Hebrides. His words at once recal to mind the famous verse of Claudian, and,

* If any support to this representation were needed, it is readily found in the fact that Petuaria is placed alongside of the Parisi, and that the former name can with confidence be referred to the Norse *bygdir*—i.e., settlements, colonies, inhabited districts. Purvis or Parris Hill, near Innerleithen, should mean 'mighty warriors' hill.'

† The calculation makes the time 50 B.C.

with the facts already stated before us, we can see at a glance that the poet may have had better warrant than a poet's fancy for his

“*maduerunt Saxone fuso*
Orcades”—

the Orcades were soaked with Saxon gore. At the same time, it may be observed that, as Theodosius did not, so far as we are informed, carry his victorious arms into the Orkneys, the poet's words may be best interpreted by regarding them as the echo of a report which described these islands as the haunt of Saxon and other Fomorian pirates. That such a report existed in Claudian's time cannot now be affirmed ; but, judging from what we do know about these early searovers, it is the most likely thing in the world. And upon the same grounds is built the conviction that the report would have a solid basis of fact on which to rest. Can it be imagined that men of such daring valour, and possessed of such a thirst for the excitements of travel and the wealth which it brought to them—can we imagine that such men would leave unvisited any shore that was within a day or a week's sail of Tory Island or Cape Clear ? And if the Western Isles and the Orcades bore the marks of their prowess and of their presence as settlers of a more or less permanent character, shall it be thought that Arran and the other Clyde-firth islands were strangers to their exploits ? To this point I have brought these observations, and with the view of introducing this very question. Its pertinent character will be seen in the fact that the neighbouring island of Cumbræ still preserves the remains of a Fomorian's grave.

A few years ago it was accidentally struck by the plough, and thereby its presence once more made known to the islanders. Not for any great length of time, however, could the knowledge of its existence have been absent from the minds of men; for the names which cling to the spot and cluster thickly around it are all too clear and significant in their statements to have either escaped the notice or baffled the intelligence of the Cumbræ Brandanes. But whatever the sum of their knowledge regarding this interesting spot may have been, it had all passed away, with the sole exception of the names themselves. These, thanks to the old barons of Balacowan and their 'kindly tenants,' were carefully preserved, and two of them were caught just in time by the writer to save them from utter extinction. If Sir Walter Scott was just in time, as indeed he was, to save many of the grand old Border ballads from the fate of several of their predecessors, their very popularity of to-day, and their value as links in sustaining the continuity of our history, ought, surely, to decide every patriot to use diligence in a similar direction, so as to preserve the fast-fading memorials of our forefathers' wisdom and lore.

CHAPTER II.

FOMORIAN BUCCANEERS.

To return to the Fomorian's grave. It will be found on the beautiful strand of White Bay, near Portrye and the north end of the island. Here the old buccaneer found a resting-place. His rank appears to be attested by the quaint or highly-finished character of the interment. If the practice of 'suttee' belonged to his age, or any such feeling as prompted slaves to immolate themselves in honour of their master's obsequies, the composition of the barrow would show a remarkable correspondence. Enough, however, is now known of such interments to make it certain that Nouyorrach was the grave of a warrior-chief.* If the people in olden times erred not in giving the name (and that they erred cannot be presumed), the name itself is clear enough to make us feel assured that he was one of the old Fomorian sea-captains, who ruled the western seas, and who may also have founded settlements on the havens of the Clyde-Firth. It is possible that he may even have been in time to catch from the lips of some enterprising Christian the message of peace and goodwill toward men, for Origen and Tertullian say enough to let us see how eagerly

* Nouyorrach—Gaelic *an uaigh fhomhoraich*, the grave of the pirate, buccaneer, warrior, or Fomorian. A fragment of the article adheres, as in 'nickname,' equivalent to *an* eke name.

the persecuted adherents of the Cross made for the British shores, with the hope of finding there a retreat and refuge from persecution, and an opportunity of telling the glad tidings to the distant dwellers in The Isles. The ancient mode of burial in slab-kists is no argument against the knowledge of Christianity, for it has become known that the custom survived the reception of the true faith, and, indeed, was just as likely to so survive among the old conservative races as were those heathen *frees* which still mix themselves up so largely with our modern Christianity.

The Island of Bute contains a very remarkable monument of the Fomorians. It stands in the Vale of Aitterach—*ait-teamhrach*, the site of the Palace—and gives name to the farm of Creislagh-vourachy, or the Girdle-stones of the Fomorians.* The Girdle-stones, as a *name*, admirably correspond with the “Girdle-stanes” of Wat Carraik in upper Eskdale, Langholm; but in more respects than in the name does the resemblance hold good. Both of them are notable examples of the great stone-circles which our predecessors were accustomed to raise to the memory of fallen chiefs and heroes, and have nothing whatever to do with heathen religious rites or the “habitations of horrid cruelty.” Both of them, too, have been used

* Creislagh-vourachy—Gaelic *crioslach-na-bhfomharaiche*, the buccaners’ girdle-stones or belt-of-pillar-stones. A few years ago I discovered the site of the Palace of Aitterach or Aitrick (Blain’s MS). It is marked “Fort” on the Ord. Sur. sheet, and is about 200 yards to the south of the homestead of Upper Etterick. The famous Tara in Meath is Teamhair, gen. teamhrach, a residence, palace, royal seat: see Joyce, 283.

by those who are lovers of gain more than lovers of truth, in the vain attempt to corrupt the pure traditions of the yeomen and peasantry, and to lead them to believe that these stone-circles are not what our fathers said they were—the sleeping-places of the mighty dead—but merely the surroundings of pagan altars, on which the blood of human victims freely flowed, and around which the ghastly rites of a diabolical superstition were practised. The picture is a false one, and the facts that determine it are as numerous as they are certain. But man's love of the marvellous leads him many a dance. There are people who will dwell nowhere but in Wonder-Land, and were it found in the pure study of leaf or flower, star or stone, the residence and the admiration alike would be a heavenly sustenance to their souls. But, in too many cases, the foul orgies of heathen darkness delight them more, and where these are wanting, a gadding fancy speedily fills the void. Sensational details are introduced, and the coarse colouring of the showman's canvas lends distinctness to every feature. Fiction thus takes the place of fact, and over all is thrown the wild light of some unearthly torch or blazing fagot. The exhibition is now complete, and the 'madding crowd' are blandly invited to step inside. Bewildered and intoxicated with the exterior display, they lend their countenance for a time to the artful drama that has been prepared for them; but soon its unreality and untruthfulness become manifest, and with quickened pace they withdraw, wondering how men can be such deceivers or so greatly self-deceived.

CHAPTER III.

"WHERE HEROES SLEEP."

BETWEEN two and three miles from the south end of Bute there are two sets of large pillar-stones, the names of which have been ascertained as well as their significations. In both instances they are thus discovered to have been places of sepulture, the one being the grave of a Caledonian lord, and the other the resting-place of foreign heroes.*

Near the mansion of Monteviot Park, on the Teviot, there is a large barrow or grave-mound, called Dauvallassaly—an appellation which readily slides into the form of Davy Leslie, and, as equivalent to the latter, has been fortunately preserved in the following rhyme:—

"Forty paces frae the Stawbrik meyre,
Sits Davy Leslie in his golden chair."

On comparing the slightly different versions of this rhyme, I have considered it highly probable that one of its older forms was:—

"Forty paces frae the Stor-breik,
Sits Davy Leslie in his gowden hauberk."

The Storbreik mentioned here is a pure Danish compound, and signifies the big fen or marshy place. But the name of Davy Leslie or dauvalassly has a Celtic origin; and, strange as it may appear, I can say with

* For further particulars regarding these names and places, see Larichanaoidhean in the Bute Studies.

entire confidence that it is *dùimha-fhail-Ghaidhealaich*, the grave-mound of the Caledonian lord. Not far from it is Seillery Knowe, the pillar-stone cairn—*seiller* being the plural of the old Dano-Scots word *seile* or *suile*, a pillar-stone. And it is only a few years since the circle of pillar-stones called the Hair [haur] -Stanes was removed. It stood in a field about 150 yards north-east of the Home farm of Monteviot, and had its name from the Norse *haugr*, a grave-mound or cairn. Speaking of Seillery Knowe reminds me of Salisbury Crag and Salisbury Plain. Now 'salis' is only another way of writing *seilis* or *suilis*, and as *bury* signifies a burying-place, Salisbury is clearly the pillar-stone burying-place or cemetery. By another series of observations, 'salis' is found to have been applied to columnar or pillar-like crags; hence Salisbury Crag, or the crags of the pillar-like precipices—along the line of which there are still several out-standing pikes or spink-rocks. Even the Gaels use the word *sail* in the sense of joist, beam, prop, any pillar-like prop; and 'bury' is only a form of *biERG*, or *biERGE*, that is, rocks, crags, precipices.

Since the great memorial of the Fomorians in Bute has led us into Teviotdale, we may find it profitable to listen for a few minutes longer to the voice that comes to us from these ancient mounds. So far as we have gone with the Monteviot monuments, we find that their names tell us only of 'seiller' or pillar-stones, and of cairns which cover, as with a kindly robe, the relics of the mighty dead. Not a word have they uttered about idols, or temples, or heathen worship. On such themes they are silent, and the silence

is significant. For their tongues are the tongues of the Ancients, and when we listen to their words, we listen to the testimony of the Ancients. If, then, they tell us nothing about white-robed priests and sacrificial fires, but only of funeral pomps, and of

"A Reaper whose name is Death,"

shall we not deem their testimony true? "But," it may be said, "their words are dark, and who may give the interpretation thereof?" The answer is ready, and it is this—An interpreter need not be wanting. Man has only to work in the field of Language, as he has worked in other fields; and, if he does so faithfully and in accordance with the principles of a pure scientific investigation, he need not despair of success. Nay, rather, he may hope, and hope, too, for results which shall repay all his labours. If Science has interpreted the voice of the rocks, and expounded the legends stamped upon the "Medals of Creation," she can do the same for the voice of the cairns and for the speech which syllables their names. And, what is more, she will. The first-fruits of her inspiration have already appeared, and give promise of the coming harvest. But Scotland's share of these first-fruits is so very small as to be scarcely tangible. Let us hope in these Studies to enlarge the measure, and even to advance to the ingathering of many goodly sheaves.

Since it has not been possible for me, in this little work, to do more than touch on a few of the principles of interpretation as applied to language in Scotland, it may here be stated, that illustrations of many others will appear as we proceed. It will not, however, be

possible, in many cases, to interrupt the narrative with the view of proving the validity of any particular principle which may be founded upon; and therefore I can only hope that the contents of the chapter on Principles, may be such as to constitute a sufficient guarantee for the soundness of any philological principle upon which I may be found acting. If, for example, I should be found saying that Bauna-knowe is the same as Dounabauna, my statement would be justified upon the principle of demi-version, or translation *in part*. That this is a sound principle, I can amply prove, and prove so fully from Scottish records and the popular tongue, that probably a book as big as this one would be required to hold the evidence under my command. Now, Bauna-knowe would very likely be written by many, Bonny-knowe; but I have reason or ground for saying that this name was formerly Dounabauna, and that its original was really what we now write *dumha-na-bhfianna*, i.e., the burial-heap of the champions or warriors. As to the application of this or that particular principle, or of several principles, to a given case, it may here be only briefly remarked, that one cannot spend a series of years in the constant study of our old Scottish and Celtic tongues without learning to know, as by a kind of instinct, on what principles he must proceed to the interpretation of any subject lying within the field. And the whole process is as rapidly gone through as the handling of any foreign language usually is by one who has studied it for years. In Bauna-, or Bauny-knowe, we have an example of 'translation *in part*'—the first term in the original having been trans-

lated into knoll or knowe, and the last kept much as it was, but ordered to the front, so as to qualify or characterise its associate. The poor 'article,' in the midst of these changes, was left to shift for itself, or thrust out of the way altogether; but its presence was not got rid of before it had left its mark on the vocabulary which it had defined so long. Nay, it may be said to have left more than its mark, for it actually changed, not the whole character of the 'f' in *fianna*, but so much of its nature as to bring it into identity with its cousin *b*.

Having said so much about Bauny-knowe, let us take another look at it before leaving the beautiful vale in which it is situated. It is in the park of Monteviot, but on the opposite side of the river from that on which the cairn of Seillery-knowe stands. The first part of the name may be written Bana, but it is pronounced bauna or bonny, and sometimes benny, by the dalesmen. These variations, however, in no way affect the identification of the name, but rather serve to establish it more firmly. We have seen that it signifies the burial-mound of the warriors or champions, but it may also be translated, the burial-mound of the chiefs. I should think that the latter is the most likely version, for, when I visited the spot a few months ago, I was able to compare the mound with the barrows in the vicinity, as well as with hundreds of others throughout the country. The main point, however, is not how to render *fianna* into English, but to bear in mind that the old name of this mound tells us for what purpose the mound itself was raised. If it stood alone, the communication might not be worth

much, but when it finds itself in company with hundreds, or rather thousands of associates of the same class, and with the same name, its testimony must be received with respect. And this respect will grow into conviction that the tale is well-founded, when we find, on inspection, that every one of such mounds contains the ashes of departed heroes, or supplies the evidence of the rifling and spoliation that has made the relics undistinguishable. Even the absence of the relics will not greatly affect our final judgment, when it is noticed that the empty kists of the rifled mounds or barrows are, in every essential respect, the very same as those which are found charged with their changed but original contents, and, by consequence, built for the same purpose. If to these considerations we add the fact that the name could scarcely have been given to the knoll, with full intelligence of its¹ meaning, during any one of the last five centuries, and was therefore bestowed upon it at a period so remote as to preclude the likelihood of error, we have before us an array of testimony, such as might make any one as soon think of doubting his ability to identify a mole-hill, as hesitate to believe that the name of Benny-knowe was intelligently given and truthfully descriptive of its object.

The mound itself was searched a few years ago by Mr John S. Phené.* He was then penetrated with the idea that it was the old "site of a hill-altar," and the scene of 'serpent worship;' but in it, nevertheless, he found several "pows" or crania "of remarkable

* See *The Scotsman* of August 3, 1871.

strength," and other kindred relics. These traces of ancient sepulture may, perhaps, to some people, constitute a better argument for establishing the true nature of the mound than the philological one; simply because the former is more familiar to them, and therefore better understood. But the argument from language and the name of the knoll is as good as any other, and its force will be increasingly felt as we pass into the maze of obscurities which has baffled so many, and lay our hand upon the clue which guides us to the radiant goal.

CHAPTER IV.

THE YEATS AND PICTS.

IN days long gone by the Yeats dwelt in the dales of Teviotside, and many of their descendants must be there still. Here they built their houses and fenced their strong towns; here they kept their flocks, went a-hunting in the wolds, and anon made war against their foes. At times the Roman eagle swept proudly through the vale, but never could he fold his wing and take rest for any length of time. Once and again he built his eyrie on the Caledonian cliffs, and made as if he would lord it over their ancient owners, but the war-bird of Alba hotly disputed his pretensions, and

forced him to seek quarters on the sunny side of the Cheviot.

I am not aware that any writer has hitherto noticed the name of Yeat, or that, in the plural form, it is the exact Scottish equivalent and representative of the Gadeni of Roman authors. Like many ancient denominations, it occurs in a variety of forms, such as Yeat, Yewe, Gewict, Guich, Wait, Wite, Weat, Wat; but all of these, as the philologist will see, are bound together by the closest ties of dialectical kinship. Nearest to them are the other forms of the same name, to wit, Cait, Cade, Caiy, Cuy, Couke, Cuiket, Kitty, Kat, *etc.* Zet, in Zetland, is only a clerical form of Guit or Gewict, for in the Scots tongue there is no letter "z" except as the mere equivalent of *y* or *g*. The other varieties of this name which I have noticed are—Guirt, Guist, Gouse, House, Causey, Kes, Keska, *etc.**

As a rule, it will be found convenient to speak of the Yeats by this form of the name, and as they appear to have occupied the Island of Arran as well as a large portion of Britain, it will serve our purpose to glance at a few more particulars concerning this ancient race. A great and powerful nation these Yeats must have been. All through the south of Scotland the traces of their former inhabitation may be found. In Ptolemy they are the Selgovae—*siol nan Guicheach*—the seed or race of the Yeats, and in the pages of the same writer they are also called

* The introduction of the letter *r* before the guttural is far from unfrequent, and has arisen from the difficulty which foreigners experienced in pronouncing the latter, or in detecting its true character when pronounced by the Celts.

Gadeni. Under the former denomination they are placed in the south of Scotland, and under the latter in the parts about Stirling and the Clyde. It is instructive to observe the same people appearing in the second century under these two slightly varied forms of their name, and also to call to mind the fact that the Meatae or Peahts were dwelling in the country of the Gadeni a couple of centuries later. This need not, however, mean that the Peahts or Picts had displaced the Yeats, but only that Yeat and Peaht are two dialectical forms of the same national name, just as the names of Meatae and Peahts or Peaghts are. When we come to treat specially of the Peahts, we shall see how *Tir nam Beachash*, the land of the Beahts or Peahts, becomes *Tir-na-mBeachach*, i.e., Tir na Meachach, the land of the Meachtae or Meatae. In the latter case the peculiar form arises from what is called the eclipsing power of the 'article,' but no change thereby takes place in the meaning of the term so eclipsed. We shall also see how one great section of the Celtic race in Britain preferred the sound of the letter *g* as the initial sound in their race-name (Guich-each), while another great section of the same or closely-allied people preferred the sound of *b* as the initial letter of their name (Beachach).

The Yeats appear to have early received the blessing of Christian truth. While they showed a bold front to the Roman legions, they welcomed the messengers of the heavenly King. To the heralds of "glad tidings" they gave houses and lands or the opportunity of acquiring them; and when the clerics, as we may call these early pioneers of the bannered

hosts of the Lord, had mastered the language of the Yeats, and delivered their message, many of the latter became obedient to the Faith. Now it was that, for the first time within the bounds of present Scotland, many a house of Christian prayer arose, and the glades of the mighty forest were gladdened by the sound of holy psalms. The hardy Yeat laid aside his spear, and listened to the teachings of those men whose weapons of warfare were not carnal, but mighty withal to the pulling down of strongholds. The high places of heathenism were purged and consecrated to a purer worship; the diviners and magicians felt their influence on the wane, and were sometimes the foremost to renounce it altogether. When the aged veterans of the Cross had fulfilled their task, native teachers and ministers stepped into their places, and carried on the work which they had begun. Thus, in many a corner of the land, the lamp of Christian truth was tended, and its precious light handed down from father to son, and from teacher to pupil. Few, indeed, are the names of the early British missionaries and Christians which the tooth of Time has spared, but not unhonoured by Heaven was the faith—not unhonoured the labours—of those whose very names have passed into oblivion. The strife of ages may have blotted out their remembrances from among men, but their record is on high! The good work they accomplished was probably much greater than the common estimates of it bear out; but whatever the amount of it, it was carried on continuously, neither martyrdom nor persecution availing to interrupt it. And to this continuity in the line of Christian teachers do we trace the

instruction which the youthful Ninian received. His reputed country was the land of the Yeats, for the Cumberland of to-day, as I shall show, is written over with their name; and one can scarcely learn that his father was a prince, without thinking of Penrith, *i.e.*, *baile an airigh*, the Prince's Town.* If Penrith was the birthplace of S. Ninian, he could probably have told us all about the giant's grave in the churchyard—that venerable monument of antiquity, which so greatly interested Sir Walter Scott, and which may reasonably be held to be the grave-monument of one of the ancient Yeat lords. He could also probably have told us of Lang Meagg and her daughters at Little Salkeld; but since we have now nothing but the name and the associated monuments to help us, we must do our best to understand their meaning. Nor need the task be a long one, for the very name of Lang Meagg proclaims aloud that its stone-girt enclosure was the burying-place of the Meatae or Peahts.†

* The Ruler's castle or fortress is an equally good version—*airigh*, *airich*, *airith*, giving *Balnairith*, *Panarith*, *Penrith*. The Castle of Penrith was built of materials mainly procured from the ruins of Maburg—*i.e.*, the burg of the Meatae or Picts. The term *burg* denotes a residence of the living, and frequently also a cemetery of the dead. From what Mr Fergusson, pp. 127, 128, says, it is probable that Maburg (Camden, p. 330), or Mayborough, was the Peahts or Picts' barrow (burying place). Compare Maes-Howe, Orkney—*i.e.*, *Maesche-howe*, or the sepulchre of the Meatae or Peahts. So Masbury, near Wells, Somerset.

† Camp Meagg is two miles east of Cockpen, and its name signifies the Camp of the Meatae. Whether the name has been rightly or wrongly given, is a question which will come up afterwards, and need

CHAPTER V.

THE PRIMITIVE HOUSES OF PRAYER.

THE advantages which Ninian's birth gave him appear to have been well improved. By foreign travel he enriched his mind with stores of valuable information, and by study in the best available seats of learning he qualified himself to expound the Sacred Oracles in the knowledge of which he had been reared. Returning to his native land, he devoted himself to the evangelization of his compatriots ; for whether he laboured in the Cumberland or the Galloway of to-day, he was in both regions equally at home among the Yeats. We shall see, as we proceed, that it is so ; but meanwhile I may observe, that Galloway appears to have early received great numbers of Scottish and other

not be discussed here. Our chief business, in the first place, is to *read* the place-names, and to garner the results which a scientific philology yields. Cockpen must be another name of Camp Meagg, or of some old town near it, for it is *Cuigh-baein*—*i.e.*, the Yeats' Town! cf. Firripoint, Glenrosa, Arran—*i.e.*, *firdha-baein*, the warriors' town, as Fernyhurst is warriors' shaw (a wood) ; Rispain, Respond, both of which signify the mighty heroes' dwelling-place or the Town of the Rosses. Gowkshill, a hamlet near Camp Meagg, must refer to the "Camp" or fenced town, and signifies the hill of the Gewicts or Yeats. Mayfield is also near, and, like Maburg, must be referred to the Meatae—these, probably, in time of war making common cause with the Yeats. "Lang," in Lang or Long Meagg, should be a form of *lann*, an inclosure, or of *liagan*, a pillar-stone, which gives us the word *logan* (luggan, liggan), often applied to rocking-stones. Camden says the Lang Meagg circle contained seventy-seven pillar-stones, but according to Harriet Martineau, sixty-seven is now the 'prescribed' number.

Teutonic settlers from abroad, who, coming as *Gaill* or strangers, and making alliances with the Yeats, resolved themselves into a nation called Gallweyts, or foreignised Yeats. Scarcely could Ninian have left the region south of the Solway (*sail* [saul], a sea-inlet or firth, and *wagh*, Norse *vagr*, a deep bay), unless that country had been so fairly provided with religious teachers as to give him a warrant for exerting his evangelising efforts upon the men of Galloway, and those who then dwelt in the central parts of Scotland. However that may be, it is remarkable that the map of Cumberland and Westmoreland does not shew a trace of St Ninian's name, whereas the map of Scotland is spangled with crosses which mark the churches ascribed to his memory. If we begin at Furness Abbey, and scan the map of the Cumbrian land to the "Madan" Way at Kershop-head, we shall see what kind of names the old churches bear, and assuredly the review will greatly help us in our study of the Scottish landmarks.*

About five miles from Furness Abbey there is a place called Conishead Priory, the name being *kovin* the cell, the oratory, and *head*, a common term in local names for a slight eminence; so Coniston—*i.e.*, church or chapel town; so Cowanhead near Kendal; so Cowegarh, now Calgarth—*i.e.*, chapel-hall; so, pro-

* Here I shall endeavour to present the results in a concise form. Whatever is left unexplained will be amply illustrated in the sections which follow. Presently it shall appear how true it is that truth is stranger than fiction, and how great is the perversity of tongues and pens in altering names. The alterations, however, are easily detected by the expert in the Celtic and Scottish languages.

bably, Kendal, for the old form is Candal—*i.e.*, caundal: Norse *kofi*, def. *kofin*, pronounced kovin, and afterwards kowin, cown, caun;—*kofi* becomes kowe, cowe, and cow: cf. the Cowe-gates in Edinburgh, Arbroath, and other towns. Harriet Martineau tells us of “the place now called the Crier of Claife,” and says, “If he (the traveller) asks who or what the Crier was—that is precisely what nobody can tell, though everybody would be glad to know: but we know all how and about it, except just what it really was.”—Guide to the English Lakes, p. 31. The secret is out: “Claife” simply and literally means the house of prayer, and “Crier” is a shrine, a reliquary. The former is the Gaelic *ceall-ghuidhe*, and the latter is the Welsh *crair*, a relic; *also*, a shorter form of *creirfa*, a shrine, a reliquary. *Crair* or *Crear* is pronounced *cryre* in many parts, and is found in a good many local names in the south and west of Scotland. Through the influence of the article, it takes sometimes the form of Gear. Claife is the same as Calchow (now Kelso), Glasgow or Glasgow, Kilsyth or Kiluesyth, and the greatly worn-down form of Kelloe. Claife must be older here than Crier, but the Crier of Claife signifies the shrine of the Claife or house of prayer. The shrine or reliquary, in this case, may have originally contained the books, parchments, or other reliques of the cleric who built the Claife. The name is instructive, as pointing to a Gaelic-speaking people on the banks of Windermere, and it has only to be added that Crier of Claife is in the vicinity of the Ferry Nab, west side of Windermere.

Cunsey-beck is not far off, and is clearly a ‘colled’

or syncopated form of Covins-ea—*i.e.*, chapel brook—*beck*, a brook, being afterwards added. I should have stated that Camden's map gives Claife or (?) Classe for Claife, but neither of these interfere with the version submitted.

Although the Gaels may have been here at times, the Lake Country shows many memorials of the Yeats. Clappersgate, at the head of Windermere, is written Claperyate in Camden, and signifies the bulwark or fenced town of the Yeat lord—the terms employed being *cladh*, *air*, and *Guicheach*: cf. Clava—*i.e.*, *cladha*, ramparts, mounds, burying-places. The appearance of the ancient stronghold of Claperyate is described by Camden, p. 323. Some people have set it down as a Roman camp, but it is not so much my business to enter into that question as to study accuracy in the interpretation of the nomenclature. Could the place not have been a town of the Yeats or Gaels, and afterwards a standing camp of the Romans? The marvellous constructions and munitions of Claperyate must have excited the wonder of the dominant Danes when, settling down in the lovely vale of the Rothay, they called the ruined city *eatna-boel*—*i.e.*, giant-warriors' town—the name becoming ean-bol, then eambol and the Amble in Ambleside. Robbers seem to have vexed the settlers with their constant forays, for Scandale in the vicinity signifies the robbers' dale. The great conflict between the dalesmen and those whom they subdued in this locality is probably commemorated in the name of Orrest near Elleray, for *orrust* is a Norse word denoting battle, conflict. The havoc was certainly frightful, for many an oratory must have

graced the chosen sites of Elleray and Calgarth, yet only the name of the latter and that of Ibbots (Abbots) Holme appear to remain as their memorials. Chapel Island is indeed named as being near Curwens Island—curwen, *cathair na bhfeinne*, the champions' stronghold. Gummers How is near the south end of Windermere, and is a Norse appellation meaning warriors' hill. Winster is champions' town, and is also Norse. The whole of the Lake Country teems with Danish or Norse names, and the fact should be early noticed, because it tells us of one of the great influences which have modified so many of the older appellations.

CHAPTER VI.

BEDESMEN, ORATORIES, AND GIANTS' MONUMENTS.

A MORNING'S walk of about a couple of hours brings the traveller from Ambleside to Patterdale. The glens at the southern end of Ullswater have evidently been favourite seats of the old clergy and bedesmen. The word 'patter' signifies a bedesman, one who prays, and is the same as the Saxon *bidder*. In local names it is variously written 'butter,' 'potter,' 'patter,' etc. Hence Potter-fell in the neighbourhood of Cowanhead, and meaning bedesman's hill—the hill of the old churchman, or cleric, who discharged the duties of

his sacred office at the 'covin' or chapel. Hence, also, Buttermere, where the smallest church in England is said to have stood—the clergyman's lake ; Patterdale, that is, clerics' dale ; Butterswick, bedesmen's abode ; Butterburn, the bedesmen's burn. A shorter form *beady* is used ; hence Paddaburn, bedesmen's burn, north of Gilsland, and the head stream of Irthing Water—*i.e.*, praying-men's river. Here is an example of the use of *beady*, or *bedie*, in a fragment of an old rhyme :—

'Tween Crowles-rode and Bedie's lair,
There lies a bowie fu' o' gowd.

Bedie's lair is the cleric's grave, and Crowles-rode (*rode*, a camp) is the name of an ancient fort or fenced town—both sites being in Fyvie, Aberdeenshire.

Glenkwen (Camden), near Ara Force (*fors*, *fos*, *fis*, a waterfall, as in Phys-gil), is glen-cowan, *gleann a' chomhain*, the glen of the oratory or little sanctuary. The beauty of this little glen or dell is something wonderful. "Tales are told of artists," says Harriet Martineau, "who, turning into Glencoin to find materials for a sketch, have not come out again for three months, finding themselves overwhelmed with tempting subjects for the pencil. The singularly primitive character of the popular mind in those secluded corners is almost as great an incitement to study as the variety and richness of the foregrounds and the colouring." But other tales than these delighted the dalesmen of old, and their lingering echoes send a strain of sweetness through the brattle of Ara Force—Norse *ar fors*, river's cascade. For here the knight built a cell,

and became a hermit, for the sake of the lady whose troth kept perpetual freshness with the evergreen under which their mutual love had been pledged. The story, as given by Wordsworth, is a pretty one, but like many others it has been woven in the loom of a thousand fancies, where every coloured thread links itself to the snow-white fabric of historic truth, which margins and begins it all. Not difficult is it to run the eye down the web and read the characters which grace the head of the scroll—not difficult to run down the game and secure the ‘brush’ of underlying scientific truth. “Lyulph’s Tower” is only the quaintly written form of a previous Ulfa, Eova, Yeiva, and these are merely varieties of *eimh*, a sanctuary, a holy house.* Accordingly, the tale adds its testimony to that of the other witnesses who have spoken of the primitive Christians of Patterdale, and its evidence is all the better for the ‘glamour’ of romance, which hindered the rehearsers from seeing it. Uffa is in the vale of Duddon, and signifies the sanctuary, the church, the holy house; though, of late, the name has come to be written Ulpha.† Gallgaels first shaped the word out of *da ve* (the holy house)—pronounced deve, dave,

* The initial *l* in “L’Ulf,” or Lyulph, is the Norman *le* (the) of the middle-age scribes: hence *le ufe*—i.e., *lufe*, *lulpha*, the *eive*, the *ve*, the temple or holy place; hence, also, the surname of Love—a very common one at Monkland and other ancient kirk-sites.

† Of course, it is not my business to intermeddle with the spelling of names, but to search out the facts and principles which determine their meaning. For ages men have been writing their names and those of their lands in many different or diverse ways, and very likely they will continue the practice. But it should be observed that diversity of spelling does not always mean diversity of pronunciation, nor, indeed, any

or dauvy—and afterwards rejecting the definite article, evolved *eimh* [eiv], ave, auvy, euvy, ufa, and Ulfa. Hence, Davis-duib in Cumbrae, or the pool of the oratory, and Loch-Teavi in Arran, near both of which places there was a lodge of devotion, or cell of prayer. These Gallgaels would come into the old Cumbrian land from the Isles, Dublin, and all sorts of Western places, whether in Scotland, Ireland, or the Isle of Man. Their speech was a strange medley of Gaelic and Danish, and as such—though greatly modified—it still rules strongly all over the West, from Morecambe Bay to Cape Wrath.*

We have seen that the tower of Ufe, Ulf, or Lyulph signifies the church-tower, and the conclusion is confirmed by the meaning of Gowbarrow Park—the park wherein stands our famous tower, now rebuilt. Gowbarrow denotes church-fort, or church-tower, from *kofi* under the influence of the article, and *burh*, a town, city; fort, castle; court, palace, house (Bosworth).

kind of diversity beyond what manifests itself to the eye. Thus, Bore-dale is Borrowdale, but I cannot doubt that the name has been pronounced in the same way for centuries by the yeomen who have dwelt there. A change in the orthography sometimes indicates a new sense or signification; thus, 'yeoman' is yeoth-man, or youth-man, originally, but when a youth was rewarded with a grant of land for his valour, he became a yeoman.

* I strongly suspect that the Irish *daimh*, a house, a church, is the Norse or Danish *da ve*: Compounded with *liag*, a stone, it is *daimh-liag*, a stone house or church (Joyce, 537). *Daimh* also means a learned man, from the phrase *Daive-man*—*i.e.*, the kirk-man, the churchman or minister. Sometimes it is pronounced Tam and Tammy; hence Tammis-hill, Cumbrae, the clerics' hill. Compare Tammas the Rhymer, or Thomas Rymour, with Reamour [rymour], a fenced town—Gaelic *rathmuir*.

Matterdale can have nothing to do with *Ave Marys*, as related by Martineau, but must have the same meaning as Mitterdale near Wast Water. Lobbs, or the grave-cairns, is in Matterdale, and shows that "Matter" is Meaht-haur, that is, the burial-place of the Meatae or Picts. Here also is Threlkeld, or the mighty-heroes' sepulchre, marked by a belt of about fifty rude pillar-stones, or 'salies,' which engirdle the graves. The country people say "that a treasure is buried under the largest stone."—Martineau, p. 96. Now the Gaelic *uladh* signifies a cairn over the dead, a barrow; *also*, a treasure; hence the twist given to the old tradition, which, however, can be unravelled with the greatest ease. Threlkeld was called an *uladh* or burying-place, but as the Yeats were accustomed to deposit much treasure in the narrow houses of the dead, the frequent searchings in such places for the precious hoards by later generations appear to have led the riflers to use the term more in the sense of treasure than in that of cairn-grave. The story of this Threlkeld or Giants' cemetery (*thrills*, giant-heroes, *cladh*, graveyard), as given by Harriet Martineau, presents a thrilling illustration of "the changes effected by oral tradition," as the ball of mingled truth and fable rolls on from age to age. But the expert in language may hope to 'red' the tangled skein. Already the treasure under the great stone has given us an *uladh* or cemetery, and not a pagan temple. As a curiosity, I shall give another piece of information, and, of course, extracted from the legend of the Threlkeld Stones:—"And the oracle demanded a sacrifice to appease the divine wrath. The lot fell on

a young girl, etc."—Martineau, 95. Now, for 'Lot on a young girl,' read 'Lot on a young lass'—*i.e.*, (?) *Laut-anadeaghdaidhealaich*, Gaelic *leachda na daghda Gaidhealaich*, the grave monuments of the Celtic lords! This is very remarkable, but it is not a whit more so than many such which have passed through my hands, and passed, too, out of the rank of curiosities into the region of established fact. It is, therefore, not impossible that, in the event of my revisiting Keswick and Threlkeld, new facts may be collected, and among these something which may help to change the present curiosity into a real scientific treasure.

But further testimony awaits us as to the true character of the Threlkeld stones. The hill beside them is called Lat-rig, that is, the cemetery-hill; and in their eastern vicinity is Loth-waite, or the cemetery-croft, but possibly meaning rather the Yeats' cemetery-monument. Turning now to Mitterdale, we find there a remarkable cluster of standing stones. The spot is about two miles west of Hardknot Castle, that is, *hrathnyeot*, or the Yeats' fortress. The brook of Hardknot is Cockley Beck, and this latter is Cuighe-ley, or the Yeats' fortress. These facts, along with those already given, make it clear enough that Mitterdale or Myterdale (Camden) is Meacht-aur-dale, the dale of the burying place of the Meatae.

On Stoneside, about ten miles south of Wasdale or holy-house dale, there is a circle of standing stones which, according to Wordsworth, the country people call Sunken Church. The principles show at once that this is Suighen-kirche—*i.e.*, *coirthe nan saoidhean*, the warriors' pillar-stones—these having been set up

to give distinction to the graves of the honoured dead. It is something to reach a bit of firm ground, after wading through the tangled "wisps" of fable, which have been so industriously woven around these and similar subjects. Even the poet Wordsworth, in his River Duddon Sonnets, suffered himself to fall into the popular mistake which assigns Hardknot to the Romans:—

"Slept amid that camp on Hardknot's height,
Whose Guardians bend the knee to Jove and Mars."

Nor was he more fortunate in his allusion to Sunken Church, referring it, as he does, to the idolatrous devices of a pagan priesthood.

Having disposed of Matterdale, let us return to the pleasant shores of Ulswater. The latter appellation is evidently taken from the Ulf-kirk near Ara-force; hence Ulf-water, or Ulswater, the holy-kirk lake. Dockwray, in the neighbourhood, means the tower or fenced abode of the bedesman or clergyman—*and-adhbh-fhirghuidhe*—and must refer to L'Ulf's Tower. Dockraes, at Largs, has the same meaning, and this statement is confirmed by its neighbour, Aplenira, which must signify the bedesman's chapel or oratory—the forms being *aflanir*, a-whilanirow, *a'chill an fhirghuidhe*. At this old chapel of the Largs bedesman or clergyman is Rylics, *i.e.*, the cemetery—*reilig*—where also, in later times, solid stone sarcophagi of the ecclesiastical type were dug up. The name of Kelsoland (from Kelso—*i.e.*, house of prayer, church) was applied to the land of Rylics and that of many adjacent fields, parts of which are also called Kirkland and Chapeltown.

With Aplenira compare Aplencors at Coludi (house of prayer) or Coldingham, that is, the cors or cross of the house of prayer or church; also Applecross, a hardened form of Apelhirouse (*h* changed into *c*), and simply meaning the house of the man of prayer;* Affleck or Achinleck, the bedesman's chapel; and the Apel-Ringie herb, that is, the herb of St Ninian's church—it being also called Saithrin-wuid ("Suthern-wood"), or Saint Rin's wood, *i.e.*, S. Ninian's wood (herb). These will show us that Appleby is the Church-town, that the two Cumbrian Applethwaites are either the kirk-crofts, or (*rather so*) the house of prayer—*i.e.*, the oratory or church; that Elleray is ahilliruy—*a'chill fhirghuidhe*—the clergyman's house, that is, the church.

In Patterdale or Churchmen's Vale is Glenkroden, *alias* Glenridding, that is, the glen of the bedesmen; a minor dale called Grisedale, possibly also connected with the bedesmen, but very certainly not with the wild boar, as Harriet Martineau affirms. Let us see if Grisedal wo'nt yield to the wave of the philological rod. It can certainly, so far as the written form goes, be *greischill*, a sanctuary, and Grisedale Chapel is in a vale at Souther Fell, or the Churchmen's hill. Very astonishing is it to find that *souther* means bedesman, churchman, hermit; but found it is, as will be shown in the sequel. There is yet a third Grizedale (*sic*), about two or three miles west of Windermere and the Crier o' Claife. Satterthwaite Kirk is here, and may well be Sauther-thwaite, that is, the churchmen's por-

* Apurcrossan is just the same, the first *r* having got into the place of *l*—a common experience.

tion of land. A fourth Grisedale appears at Newland or *naomh-land*, the sacred church, a little way west of Derwentwater. The vale of Grisedale Chapel is also called Mungrisdale, which is probably munkers' dale or monks' dale. But while *grise* and *guisy* are terms denoting a gryce or pig, it is possible enough that 'guise' is a fragment of *ceall-ghuidhe*, house of prayer, as in Kilcaise. Grise, however, may be *gris-ve*, a sanctuary-church, as in *gridha-stad*, a girth-stead or sanctuary; for near the Grisedale of Ullswater there is St Sunday's crag, possibly Sand-wey crag, or holy-house crag. To increase the difficulty, there is the Gaelic *greis*, a hero, a champion; *greas*, a guest, protection; yet this last meaning, 'protection,' seems to point to the sanctuary of a church. Grasmere will, of course, enter this field of discussion, and also such names as Grasmuir and Gersmilside; but since it is impossible for me at present to determine the true meaning of Grisedale, and since guessing of any kind must be excluded from these pages, the wisest course is to leave the question undecided, and to keep on the outlook for anything that may serve to settle it.

CHAPTER VII.

GETTING BEHIND THE SCENES.

“BEAUTIFUL principles,” some may say, “when a name like Grisdale beggars them so!” Brief, however, is the triumph of mystery. For another night it reigned—not an hour longer. Having slept over the question, the morning found me in possession of the prize. Grisedale is really the Bedesmen’s dale—the vale of the *quæstionarii*, or those who sought by prayer and asceticism to win the crown of sanctity. How this appears might be made a long story of, but here it must suffice to say that *guir* is an abbreviation of *guidheachair* or *gweddiwr*, a suppliant, petitioner, bedesman. The term was borrowed from the Celts, and came to be pronounced somewhat like ‘gear,’ just as the Danish population of Buchan say peer for puir. The plural form is *gearis*; hence Gearismere, the bedesmen’s lake, but gradually shortened into Geresmere and Gresmere, as seen in Camden. Most people now write it Grasmere, but Wordsworth gives Grasmire—a form which better indicates the ‘barricane,’ or old local speech, of the dalesmen. Mungrisdale shows the prefix of monk, and so used in order to throw some light into the growing obscurity of the name Grisdal. Creanggour, in Cumbrae, is the hospice of the bedesmen, and Clachnakeelyechuir, in Arran, is the stone of the bedesman’s cell or oratory. The vast inductions which have wrested these long-hidden

secrets from the old appellations cannot detain us at this stage, but they shall appear as the work advances. A brief account of the site in Arran just mentioned may, however, be here inserted. Around the Stone of the bedesman's cell quite a romance has been woven. The first threads were spun out of a 'wee pickle tow' of true history, but most of the others have evidently been drawn from several popular tales, and from incorrect versions or translations of the names of the place. One of its old names must have been that jaw-riving one preserved by the accomplished Timothy Pont, *viz.*, Huntingdoggesatdcar—*i.e.*, (*clach*) *an tseann tighe ghuidheachair*, the stone of the bedesman's old house. The bedesman, in this instance, may have been the superior or chief minister of the ancient kirk of Naraghan (*naomh-dhion*, a sanctuary, a haly-kirk) in glen-Callodale, for we know that clergymen of the highest learning and position used to build retreats or hermitages for themselves in wildernesses, wherein to exercise themselves in prayer and fasting. The discipline which these men subjected themselves to was stern and severe, but the chastening had a wholesome effect upon their religious life. Nor can it be said to have been self-imposed, for they felt that their Master's example of entering the mountain solitudes for prayer carried in it a command to all his followers. Abuse of the duty or, rather, privilege, may have been made, as when the active life of the clergy in teaching the people was confined to a fraction of their time, and all the rest of it spent in anchoritish devotions. But, as a practice alternating with the out-of-door work in the vineyard, the private communing of the spirit with its

Maker in the caves or distant cells was in every respect a sound and salutary one; and, if the noble spirits of our early church found the exercise so beneficial as a corrective of pride and malice and wickedness, surely the same pious exercise must recommend itself to those zealots of to-day, who, at any moment, are ready to barter away the last shreds of their honour and meekness and truthfulness for one passing breath of unintelligent and unhallowed applause.

Let us endeavour to form a worthy conception of the ancient anchoret of Arran. His fame must have been great, else why should the Brandanes of Arran have kept on telling his story from age to age. His hermitage was built at the foot of the magnificent mountain called Grianan Athol (Penn. ii. 168), and by the side of a 'great granite boulder' at no great distance from Lochandaivy—*loch an daimhe*, the lake of the learned man. The very name of this lake almost startles one by the vividness of its teaching, and it lends its tribute of confirmation to the statements already advanced. It stands out, like the Boulder of the Cell, an enduring monument to the memory of the ancient recluse; and while it speaks to his fame, it also tells of his learning. Well, as I have already said, a romantic tale has been woven around this famous Stone—the Stone of the bedesman's old house—but it is easy work to draw aside the veil and discover the source whence the fictitious portions of the fabric were derived. The *clach cheall ghuidhe* (the stone of the cell of prayer) becomes, under bad or indifferent pronunciation, the stone of the *caileag's git*, that is, the stone of the maiden's bairn; and, accord-

ingly, a woman of the name of Kerr or Cuir (bedesman) is said to have built a lodge for herself and her child against the great stone. In this lodging she dwelt with her changeling boy, and when at any time she required to leave the wilderness in order to procure provisions, she previously gave the little fellow a junket of beef to suck during her absence. Lest, however, that piece of meat should get into the boy's throat and choke him, she took the precaution of attaching the dainty by a cord to his big toe. Now, it is quite clear to me that the piece of flesh (*feoil*), great toe (*ordag*), and one or two other expressions, have been, like maiden's bairn or quean's git, elaborated out of the various Gaelic denominations of this bedesman's cell. To give the details of the process would be an easy task, but the illustration given above may be held to satisfy most readers, without introducing more specimens of such uncouth compounds. As a closing remark I may observe that the Carr of the tale is not a person of the name of Kerr, but the Cuir or bedesman, and that the term is the same as Guir, from which we have Grisdale.*

Since the historic language of Arran closely cor-

* The popular tale which has just been discussed was recited to me by a native of Arran, but as only one or two episodes in it have been given, it may be stated that the whole story will be found in the Rev. David Landsborough's *Early History of Arran*, p. 23. For the changeling, notice how readily the Fomorians in Arran might confound *kielhirough* [keelhirof], the bedesman's cell, with their own Teutish or Germanic *kiel-kropf*, a changeling,—the letter *c*, or *k*, being strongly akin to *h*, and frequently interchanged with it; e.g. heart, cor, cordis. *Clach-feoil-ordag* must be *clach-cheall-fhirghuidhe*, the stone of the bedesman's cell.

responds with that of the old Cumbrian territory, we may briefly glance at a few more of the old church sites, and then proceed to give a summary of the investigation. Space, however, for the various readings of names cannot be afforded; but these have been carefully considered, and, where any hesitation about the true interpretation is entertained, the one preferred will come first. Better, surely, to do so than to pass them by altogether, for the suggestions made may be useful to other workers in the same field.

Lanercost, *al.* Lanvercost—*i.e.*, the house of the men of prayer, or of the bedesmen; Lamplugh, the house of prayer, with *lan*, a house, court, church, prefixed; Arkleby, church-town—*aireagal*, an oratory or small church, *al.* *airicul*, Lat. *oraculum*: so, by metathesis, Arlecdon, or airicul-œk, kirk knoll, plus *don*, the church fort, or Whin-rah, both having the same meaning; so Arkilston, Ercildoun, the church town; Killath, house of prayer; Tebay, the oratory—*te ve*; Hepe or Shap Abbey, the house of prayer—*ceall* being displaced by abbey; Old Hutton, or Keil-huitan, the oratory; Beetha, bedesmen's river; Coulton, the oratory; Gleaston probably the same; Kirkby Stephen, *i.e.*, kielsteven, house of prayer; Kirkbyireleth, the oratory town; Soutergate, bedesmen's gate; Kendal, kirk-dale; Bampton, bedesmen's town—so Bamboro' or Babbenburgh, bedesmen's castle; Yarlside, kirk side, from *airicul* becoming *earil*: so Cabel Urial in Arran; Rampside, Rom-be side, the side or district of the Christians' town, at Furness Abbey—*rom*, a Christian, in the Viking tongue; Algerian *rummi*, a Christian: *romling* equiv. to *rom*—*i.e.*, a Rome-man, and

equivalent to Christian: so Ramps-holm (Derwent-water), the islet of the clerics or Christians' dwelling; Romling or Rumlingburn, the brook or camp of the Christians; Ramsey (Whithorn), clerics' isle; Stavely, holy-kirk field; Martindale is, in Camden, Markendale, the dale of the open field, but probably *marchuin*—i.e., *mothar a' chomhain*, the ruined chapel *plus* dale; Gilerux, the bedesman or cleric's house; Blenerhasset, the bedesmen's town; Bewaldeth, the town or tower of the godly man, perhaps chief of the clergy—*baile a' tsaoith*; Holm-cultra, the clerics' building—holm equiv. to *hauv* or *adhbhe*: near it, Sowterfeld or Southerfield, the clerics' land or hill, also Babba-cotes, bedesmen's lodges or cloisters; Kellswick, church town: Islekirk, aisle-kirk or chapel-kirk; Pap-castle, the strong house of the kirk-fathers or clergymen, and equivalent to the Gaelic Graysuithen, which is a little to the south near Eaglesfield or church-field; Bride-kirk, literally the house or church of the clerics, and originally the same as Cillabhruic, the old name of Rothesay Kirk—O. S. A. i. 301; so Kilbride, that is, the place-of-worship of the Christians, *not* of any one person called Bride or saint Bride; Cristenbury, the Christians' fort or fenced town; Carlatton, the fort of the church, at Abbeyfield; Calthwait, the oratory, and at Thomas or Tammis-close, the sages' court, the learned-clerics' court or lodge; Petteril-burn, the bedesmen's hill-fort brook, and, probably, because the Christians occupied old Penrith or Plumpton, *baile aoighean*, the foreign-heroes' town, after these strangers or Romans left it; Annet-walls, the church-walls, at Aldston, six miles north of Cross-fell; Bewcastle,

prelate's castle, the stronghold of the *ba* [baw] or chief of the clergy; Preston-fells, or hills of the clergymen's town; Wythop-chapel, the chapel of the bishop or father-overseer—the old Scots *father* signifying a clergyman; Culgaith, house of prayer, and not far from Isanparles, or the cairn-hillocks of the godlike heroes; Wetheral or Wether-row, the clergymen's fortified dwelling; Weddicar-hall, or clerics' hall; Kinniside, the oratory—*cill na guidhe*, in Ennerdale or giant-warriors' dale; Copeland, the church (kofi) land; Wittyham, the church hamlet; Ravenglas, the fort of the church, the fenced town of the house-of-prayer, and also called Munc-caster, or monks' fenced town; Ullock, the prelate's grave or the shrine of the chief cleric, and on Marron or bedesmen's river, near Mukar-kin, or the clergyman's sepulchre; Blinbothel, *i.e.*, buina-bothel or house of prayers—so *blin-man* for *buine-man*, a man of prayer, and so “Blyndwell” or “Tybyrnoquhyg,” *tobar na guidhe*, the well of the prayer; Snittlegarth, or holy-tomb court, *san uladh* becoming *snulla*, and by Danes pronounced *sniddle* and *snittle* like *hattle* for *hella*, a flake of stone, hence a *hattle-bottom* is a rocky bottom in the sea: these *ullas*, or the sacred graves (of the old—the dear old clergy) were often resorted to for prayer by their children in the faith—not necessarily idolatrous prayer, but such a prayer as I have seen offered by an orphan boy while kneeling on his mother's grave; Uldale, tomb dale, at San-Ulla-garth, or holy-grave court, near Ireby on the Alwen or clear-water; Rotington or Vroutan-toun, the bedesmen's town, at St Bees: so the burns called Routan, from the habit of resorting

to such for private devotion ; Lindale, or kirk-dale, for landal ; St Michael's Chapel, from Wigil or holy-house knoll, equiv. to *vey-holl*, and hence Kiel-veekil, that is, kirk-chapelknowe, but not Michael's kirk : so Senbigel or San-Vigil, in Ewes-dale, has been erroneously rendered *Mikkel* in Mikkeldale as early as the fifteenth century, *al.* Sta-bigil, *i.e.*, Santa Vigil—*vigil* being probably a diminutive form of *ve*, *vey*, *vig*, a holy house, a chapel. Compare Clah-Veechal at Sannox, Arran.

CHAPTER VIII.

THE CHURCH OF GOD'S SERVANTS.

THE great majority of these ancient names of church buildings and Christian institutions are of Celtic origin. The simple and natural way in which the compounds have been formed constitutes strong evidence of the accuracy of the interpretations. An ordinary house, when occupied by the Missionary fresh from the East, became in due time a church, and so, by degrees, words like *lan*, *taigh*, *ceall*, all meaning a house, acquired the signification of church, chapel, oratory. But in the first period of British Christianity, the church was called—and literally so—the house of prayer, or the house of the man of prayer. When the

clergy dwelt together in colleges and other large establishments, they called these the quarters or hospices (inns) of the bedesmen. Sometimes the name of the founder of a church was suffixed or added to the *lan* or *taigh*, but I am not aware that the practice of 'dedicating' churches to 'saints' came into use, in Scotland, prior to the eleventh or twelfth century.—See Miller's *Arbroath Abbey*. It does not, however, lie within my province to discuss the merits or demerits of ecclesiastical dedications, and, accordingly, I go on to observe that, in the course of time, Latin and Greek terms were introduced by the Celtic clergy, and applied to churches. Of these *eaglais*, a church, is well known; others are *baisleac*, a basilica, a palace-kirk, and hence Paisley; *airicul*, oracle, church, chapel; *teampul*, a temple or church; *kirk*, from the Greek, as in *kirk-house*, that is, Lord's House, the House of the Lord; *domhnach*, from *Dominicus*, of or belonging to the Lord, as in *dies Dominica*, the Lord's Day—Sunday. Hence we come to perceive that *kirk* is a syncopated or contracted form of *kirk-house*, or Lord's House, and so with its cognate, *church*.

Another thing has been strongly brought out by the above investigation, and that is, the multitude of old, or rather, very ancient Christian sites in the old Cumbrian territory. Through the changes and strife of twelve or fourteen centuries, many of these old or original churches must have maintained their influence, and commanded respect from Celt and Saxon, Anglian and Dane. At times the hand of violence was raised against them, and many a venerable fabric ruthlessly overthrown—at times the pious bedesmen

and their flocks, who fled to the churches (sometimes fortified) as to sanctuaries, were slaughtered in the first fury of the heathen invaders ; but, doubtless, they had often many years of unbroken peace. It is certain that many of the old clergy were far more learned than is commonly known, and if the tenth century witnessed a measure of decay and inaction penetrating into their ranks, it cannot be yet held as proven to have been greater or more general than the ecclesiastical backsliding which has, unhappily, more than once occurred since. As for their piety, it is known to have been fervid and sincere. To this day they are known as Culdees or Men of God—a title sufficiently suggestive of their Christian fidelity and good character. But originally this title or denomination does not appear to have been applied to the clergy exclusively, and great interest must therefore attach to it as a common designation of the early Christians generally. Probably the name was drawn from the words of the Apostle—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works." And right interesting is it to observe that the Gaelic version (in this passage) of these words, 'man of God,' is *oglach Dhé*, that is, God's gillie or servant, for both *giolla* and *oglach* signify a youth, a lad, a servant. The circumstance points strongly in the direction of an older, though perhaps unwritten version of the same passage, namely, *gille Dhé*, and makes it highly probable that the old Celtic preachers so rendered the words, whenever chosen for

a text, or quoted in a sermon. Indeed, there must be more in this matter than is apparent at first sight, for the original Greek does not, so far as I am aware, convey the idea of a youth or servant, but only of a man (*anthropos*). Now, as the king's man, like the minister's man, is a servant, and since young men constitute the greater number of the servants who are in office; so it followed that a *gille*, or youth, came to mean a servant, and also a 'man,' in the sense of servant. In this way we get God's man, or God's servant, for 'man of God;' and I confess that never till now did I gather so clear and pointed an idea from the words in our English Version. Thanks, then, to the Gaelic Version for its suggestiveness, and thanks also to the privilege of studying languages and idioms.

Turgot might say that, in his day, the worship or church service of the Culdees was a series of barbarous rites; but, as he does not condescend to particulars, his statement does not amount to much. It only reminds one of the hard words which some modern Christians have been heard applying to the church services of their brethren of another 'denomination.' But, as the wise and the pious may be found in many churches, so it fell out that the Culdee Church, or Church of God's servants, had much to be thankful for; and, whatever were her deficiencies, they will bulk less in our prejudiced eye if we shall only go and spend one hour in the perusal of those beautiful, earnest hymns and Psalm-worded liturgies, which she has handed down to our day.

CHAPTER IX.

THE ALPHABET OF ARRAN LOCAL NAMES.

ABHAL, pronounced Ahval, also written Athol, and the name, or part of the name, of a very lofty Fell or mountain to the west of Sannox; also called Grianan Athol, and Caisteal Abhail or Castle Ahval. The first form is probably the same as Eval or Aval (a mountain in Uist) and the Norse *ha fiæll*, high Fells; Athol—*hatt fiall*, lofty fell, high mountain-peak. Hafuil is pronounced Haval, and the initial *h* disappears when the Gaels place *grianan* [greenan]—*i.e.*, hill-top, before Hafuil—*i.e.*, high Fells. Hence Greenan Ahval is the Greenan or summit-peak of the high fells. Compare *grianan aibheil*—*i.e.*, vast hill-head, huge peak or hill-top—the last term being also written *adhbhal*; see Grianan Abhail.

ABHAINN BHEAG, tiny river; Abhan mhor, big stream—from Pennant.

ACHACHARRE, or achachar.—Pont; *ach a' charraidh*, the field of the *seile* or pillar-stone: near Dugary. Headrick notices a very large obelisk here, and his map shows auchacairn, the field of the cairn, in the vicinity. Hereabouts also is the field of Glaghvainn, or the field of the warriors' grave-mound—*achadh chlaidh na bhfeinne*.

ACHACHARN, near Skorroe or the buccaneers' hold—a fort on the Aird *alias* Kingscorro, *al.* kingscross-point—*i.e.*, kinn-scorroe's point. Pont gives acha-

charn, the field of the cairn ; *alii* auchencairn, *id.* ; hereabouts an ancient copper caldron was found.—

McAr. 90. We shall see ere long what fables have been concocted in this quarter.

ACHACHORRIE, the dell-field or field of the corry, apparently ; and now clad with wood near the springs of Alltanowaran or the giants' brook, Corrygill.

ACHADH-A-BHEIRGHE, the champion's field, and may be Anglicised Achaveyra or Aghaveyra. The champion, in this instance, must have been a *beorn* or warrior, who won his sword-land here, and then became a baron or 'beorn.' The field is a good one, and is on Kelso's farm, right bank of Alltanowaran water, Corrygil ; compare *bearg*, a champion, with the Norse *bragar*.

ACHADH-A-CHOMHLAINN, the hero's field, and may be Anglicised achahaulin, or achachaulin. This field is beside the one last mentioned.

ACHAGALLAN, see Achakaldan.

ACHAGLAIGHVOLLA may be Anglicised Gleytvolla Park, but Scotticé it is rather Gleyghvollë Park, or *achadh chlaidh Bholgh*, the field of the Firbolgs' burying place, and referring probably to the tumulus close by. Beside this tumulus or cairn-mound there is a cottage called Dunan, and the barrow still contains the ancient grave-kists. See Index for the Firbolgs in Islay and Arran ; and compare *siol Erin nam Bolg*, the seed or race of Erin of the Firbolgs : —Oss. Temora, bk. 7, l. 384 : at line 278, Learthon, a Firbolg chief, is mentioned ; see also Joyce, i. 370, for Beola, "who was probably an old Firbolg chieftain," and whose cairn or barrow is called Toombeola.

ACHAIG, the field, or pasturage ; al. Achab.

ACHAKALDAN, the field of the barrows or cairn-mounds (cladhan), or a corruption of *uagh nan Gaillian*, the burying place of the Gallians, a Firbolg tribe ; al. achegallan, year 1452, the field of the *gallan* or standing stone ; al. auchagallon ; here is Carnbeyan or the heroes' cairn—*carn na bhfeinne*.

ACHALEFFAN, the field of the house of prayer—*achadh chillghuidhean*.

ACHANEOW, proncd. achanyou ; *achadh an ioth*, the field or land of the corn, the corn-land ; al. Ahew, and Auchenhew : it is at Lhun, the *land* or *lann*, a church, if not *lund*, a wood, a grove, a copse.

ACHANHILEEBERTSH, the field of the Mass Kirk—*achadh na cille iobairt*. This name, as well as many others in this catalogue, is new to Arran literature. Martin appears to have heard this place called Ta Mass-kirk, and to have supposed it to be Seumas-kirk, or *Eachus an tSeumais*, James's kirk ; for he tells us that " St James' Church is at the north end (of Arran)." But, in giving us this version or translation, he made a complete mistake. In order to set the matter right, I shall call the ancient cloister-kirk (if such it was) at Narachan, the Mass-kirk, or Keileebertsh (cill-iobairt)—this latter name being contained in the compound which is the subject of this article. It is obvious that the Mass-kirk was the scene of Bruce's fabled interview with his sister, Isobel, as represented in the ' Lord of The Isles ;' for no other church in this quarter has been heard of, till the Duchess Anne built a chapel at Lochranza in the year 1700. Yet McArthur, p. 172, has

confounded the ruins of this modern chapel with those of Keileebertsh, and indentifies the former with "the legendary convent of Saint Bride." I cannot exactly say where the Duchess Anne's chapel stood, but I know it was not built on the ruins of the Mass-kirk. It may have occupied a site some five or eight hundred yards lower down the vale, for Headrick's map shows a "Meeting House" on the right bank of the river about opposite to the Hotel. Neagles-Teite—*an eaglais-daigh-nichte*—or the existing 'established church' at Lochranza, does not, so far as I am aware, stand on the site of Duchess Anne's chapel.

The last reliques of Keileebertsh were cleared away only a few years ago, but a little fountain remains to mark the spot. This ancient church stood on the right bank of Callodale Water opposite Ballearra—the house on the chine—and about 140 yards above its *armot* or confluence with Easnabeira Water. It is sometimes called Eaclus Papanach, that is, the church of the Papists; but its oldest name is Narachan or Nayraghan, that is, *naomh-dhion*, the sanctuary, the sacred spot.

I cannot doubt that the original sanctuary or church may have been raised on this site before ever Calumkeile landed in Iona. The islands early attracted the attention of the evangelists of yore, and whoever, throughout the ages, may have had the fortune to settle down to pastoral work in so sweet a spot, they could not fail to have their minds and religious feelings sensibly affected by the constant presence of the majestic mountains which engirdle it.

ACHAREOCH, or Auchinreach, *i.e.*, achinvruigh, the field of the bedesmen or clerics—*achadh na bhfear-ghuidhe*.

ACHAVEYRA, the champion's field : v. *supra*.

ACHAVOULIN, the field of the mill.

A'CHIR, that is, the crest, as of a cock, and giving name to the high indented ridge which runs along the western side of Glenrosa.

A'CHRUACH, the stack-like hill ; at Ploverfield—*i.e.*, the hill of the giant's castle or champions' stronghold.

ÆRSA, Norse *aurridha-a*, trout-water, trout-river ; lit. trouts' river, salmon-trouts' river ; al. Iorsa Water ; Water of Yersa.—Pont. It is usually pronounced much like *eersa* by natives of Arran, and accordingly Eersa may be used as a handier form. It is highly probable that the vale was formerly called Eersadale, as we still find Callodale and similar compounds among the local names of the island. Our word *trout* seems to be formed from *urrith*, a trout, with *te*, the, prefixed ; thus, t'urrith, tuirt, trout.

AHVAL, see Abhal.

AIRAVERGA, the champion's shealing — *airidh a' bheirge*, nom. s. *bearg*, a champion, and, by many analogies, probably equivalent to *beorn*, a warrior, a baron ; hence Barone-hill, the warriors' hill, in Bute. Perhaps *eyri*, a shingly beach, and *berga*, cliffs—*i.e.*, the shingle beach of, or at, the cliffs.

AIRD, a point, headland, and one of the names of Skorroe point, or Kingscross point : see this last name.

ALCRAPPAGH, the crag of the abbot's seat—*aill cathair apaidh* ; a track from Lamlash to Clachan passes near it.

ALLTACHLYVE, the brook of the house of prayer, the brook of the oratory or little church—*allt chill-ghuidhe*. The brook or burn is also called Swir-burn, that is, the bedesman's burn, the brook of the man of prayer, and is beside Corrie schoolhouse. These are very remarkable results, and they amply show what searching observations and pure inductions must lead to. This interesting spot is only a very short distance north of Corrie Inn; and the brook of the Oratory flows through a very sweet and picturesque dell. It occurs to me that I have identified the site of this ancient oratory. Like 'souther,' 'suir' or 'swir' is developed out of *guidhe-achair*. See Grisdale in the Index, and compare Craigachloy, in Bute, meaning the crag of the house of prayer—referring to Kilblain.

ALLT A' CHOMHARBA, the coarb's beck, the vicar's burn; proncd. alltachorva, and sometimes called Corby-burn. It flows past Kilbride Manse, only a few yards to the east of it, and down through Gortein-jaucky—*i.e.*, kirkland.

ALLTANOWARAN, the champions' burn or river-dale—*allt na bhfuamhairean*: the chief burn or brook in the vale of Corrygil. Since *gil* signifies a burn in a glen, an *allt*, and *corry* means a strong man, a champion, we get Corrygil, that is, champions' ghyll or river-vale.

ALLTBORRACHAN, the stream of the cairns or grave-mounds—*borradh*, equiv. to *brugh*; S. *beorh*, a barrow; at Burican mill, Scorrodale; and near its junction with the main stream there were several great cairns.

ALLT-CHALLIN, or Alltchallyuin, the brook of the tiny oratory; at the gamekeeper's house, Callodale; or the second brook above Nayraghan.

ALLTEIDRICH, the preceptor's brook,—allt-fhidriche—the dell-stream of the meditator. It reminds one of the Bishop's Walk, and was probably a favourite resort of the head cleric of Keileebertsh; for it is the nearest brook to Nayraghan, and flows into Callodale water from the north. The pretty nooks of this little dell or glen are quite familiar to me, and as my studies have taught me to recognise the interest which men usually take in their neighbours I prefer the above version to allt-eitrich, or the Gurly-burn, pretty though it be. To show how keen the interpreter's instinct or pénétration must be, I have only to notice *eithreich*, wilderness, and *eithreag*, cloud-berry, as being very like the latter part of our name.

ALLTGOLACH, the forked burn.

ALLT NAN STUAIGH, the brook of the pillar-stones; and which are at the circle of An-ros, well up in the vale of Kilmory. An-ros signifies the cairn, and is an undoubted instance of a Danish word received into the Gaelic tongue. Some of the Arran people corruptly pronounce this name alltanstuik, but this is not half so bad as the form of it given in the Ordnance Survey sheet.

ALLT NA PAIRCE, in Ord. sur., but properly allt na parcha, that is alltnaborragha, the stream of the cairn-graves, like Alltborrachan above. It is also called alltoullyagree; but see next article.

ALLTOULYAGREE, or more correctly Allt-ula-gorey,

i.e., allt ulaidh na gcoraidh, the brook of the heroes' sepulchre or cairn; referring to the ruined mausoleum of Margreuldacan near the water of Sledaroe, or camp of the slayers (Wikings.) Observe how these long names are clipped short or syncopated, and the article thrown out, but leaving its trail behind—a mark by which its detection is inevitable. The Scots *corry*, a hero, is a loan word from the Gaelic *coraidh*, al. *curaidh*, a hero, champion, warrior, doughty fellow.

ALLT ST MUIREIG, a name restored from Headrick's Alsmourac, and meaning St Mary's Brook,—the form for Mary being a diminutive, like *ladikin* from lady, and implying affection, endearment. This brook flows past Smuraig in Straghealo, or Kirkdale.

ALMOLACH,—*aill*, a lofty crag, and Mo Luagh, a famous cleric in the west of Scotland long ago. Compare *ball Muluy*, Moling's stone globe, a famous green stone about the size of a goose egg, and much prized by the Brandanes of old for its healing virtues. So says Martin. The form of the word, 'Moling,' which Martin here uses, reminds me of the Norse name of Holy Isle, viz., Melansey. Almolach is one of the names of Holy Isle, and the Norse Melagsey is another. Luagh, or, with the honorary prefix, Maluagh, Moluagh, must be the right form, and 'lass' in Molass a corruption. The forms Melan and Moling are explained by the habit of hardening a *g* by sounding an *n* before it. It does not appear that Almolach has anything to do with *Iosa*, 'the blessed name JESUS.' The subject

of the article, Alcrapagh, may refer to this old cleric or abbot, Maluagh; but the necessary brevity of these notes forbids enlargement here.

ANGOORACH, the fenny or marshy piece of ground,—*an curach*, and on the north side of Doonan-corrigil, *dumha nan coraidh gaill*, the tumulus or grave-mound of the foreign warriors.

AN ROS, the cairn; Scots *rais* pronounced raus and ros; Dan. *ræs*, as in Dunbalrais, near Thirlmere, that is, the lords' cairn or barrow, with *rais* suffixed, *dumha na bhfail*, dunevail, dunebal, and dunmail. An-ros is also Carnbeyn or warriors' cairn, and not Carn-ban, as in the Ord. Sur. The hill here is Tuhvein, *i.e.*, *dumh na bhfeinn*, the heroes' barrow, but corruptly Tighvein in the Ord. sur.

ANTEYNA, proncd. an-teynna, the steep declivity or slope, the stey brae—Gael. *an t-aoineadh*, and is applied to a conical hill about two miles west of North Sannox, as also to the slope of a steep hillside at the very head of Glenshearag or glen of the fairies. The compound is readily mispronounced Antony, as in Antony's Chapel-ruins, on the summit of a steep-sided height, not far from Holyrood.

AORINN, or Aoirin—*i.e.*, the cairn. The greater portion of this cairn has been removed, but lately I saw the kistvaens or slab-kists in which the fallen heroes had been placed. This name was given to me by a very intelligent and elderly native of Arran, and the above is the Gaelic orthography for the manner in which he pronounced the name. He could not tell me its meaning, but I am now able to say that it is the Norse *haugrinn* (the cairn), softened or worn

down a little in its connection with *achadh*, for Achadh-aorinn is the name of the field in which the relics of this cairn are still to be seen—at a spot about two hundred yards right north of Sannox churchyard. It is not, of course, the fine mound or barrow which stands entire in the angle formed by the shore road and the road which leads up to the churchyard. McAr., p. 75, mistakes the character of this place ; see Clah-veeghal.

AORINN—in Arrindale, Catagil. This is the famous cairn to which some writers have referred the name of the Island of Arran. Pont writes it Arren, Headrick Arin. The Ord. Sur. map gives the fancy spelling “Arfhionn,” but the name has the very same origin as the Aorinn of the previous article, and simply means The Cairn, *the cairn* over the dead. The general question as to this cairn will be discussed in another part of the volume, for which see Index.

ARD-BHEANN—Ardvein, the high or lofty hill ; cp. *ard*, a height, hill.

ARRAN CASTLE.—Headrick ; the same as Brodick Castle.

ARRANDALE, Catacol, or the cairn-dale. At p. 48, McArthur mentions “the farm of Arranton,” but does not say where it is, though it has yielded sundry relics of the dead, in the shape of an urn and stone jar.

ARRANVOR, the big croft—*earrann*, and beside Cromla.

ARRIN-CAIRN—proposed as a convenient name for the Aorinn of Catacol.

ARTHIR'S SEAT, or Suy-erthur—an old name of a

nook shaped like a chair, on the side of Coire na h-uidhe, close to Grianan Athol. The name signifies the seat of the bedesman, as in Arthur's fountain or bedesman's well. Compare *siubhal airthir ort*, an imprecation, and signifying the departure, or death, of 'Airthir' to thee! Could this imprecation or curse have its origin in the wars between the early Christians and the heathen? This subject may be discussed in the sequel; but here it may be noticed that Airthir is said to have broken "Bolee's" gravestone in Clachan churchyard, and that he afterwards had his legs broken on the moor for it. After such mistakes or misdeeds, according to old popular tales, no one who makes or commits them ever thrives.

ARYWHONYNE—pronounced awrywhonnin, and signifying the grave-mound field; Nor. *haugr*, a cairn, and *vangr*, a field; Sc. *wang* and *wong*: at Glencloy, which see, as well as Strahwillen.

ASTADALE—clearly the old name of Glen Ashdale (which see), and signifying the dale of the mighty heroes' town or stronghold. Asta is *asa stadh*, and may also be rendered giants' town, the town of the god-like heroes. See chapter on Heroes for details. In this same dale or valley are the remains of an ancient church, to which the name of Airicul or Aireagal was given, and I have identified it with the Cabel-Urial mentioned by Martin. Urial is *'aireagal*, an oratory, a church; and this term gives name to many churches, such as that of Ercildoun, now Earlston. Dr Bryce writes Glen Eaisdale, but the dale is not named from the *eas*, or waterfall, in it. The physical features of the land have never

been able to compete with man's history in giving names to places.

AYRIN—the gravelly beach, the shingly strand ; Nor. *eyri*, def. *eyrin*. The name is also written Nayrin by prefixing the Gaelic definite article. The place is at Whitefarland and Row na heren (Pont). Ayrin-beag is beside a remarkable shingle-strand near to Lochransa Castle, and may have the same origin. Europie in Lewis is shingle-beach town or village, and our word *eyri* occurs with very great frequency all round the British shores.

BAKOPS-WELL—*baek-hop*, brook head ; hence brook-head well, the well of the mother-syke.

BAILEACHAN—*i.e.*, village :—Munro.

BAILE NAN SEOID DAG, the town of the Danish heroes : see Sheaddaug.

BAINCARAIGHAN, the warriors' town—*baile nan coraidhean*. The people in the West have a strong habit of pronouncing *o* as *a*.

BAINLESSARIGH : see Playstar.

BALLYGOWN, a corrupted form of Ballachown, *i.e.*, *baile a' chomhain*, the town of the church or sanctuary.

BALLEARRA—bail'-earraidh, chine house, or the house on the chine of the hill : chine is equiv. to lower part—*e.g.*, of the backbone ; cf. "the chine of Snowdon :"—Borrow, *Wild Wales*, ii. 129.

BALLYMEANACH—a thin, drawling pronunciation of ballymanach, that is, monks' town. Columkeile hamlet is here.

BALLYNAW, holy-men's town, as Hellan Leneow is Isle of saints :—Pennant, ii. 188.

BALMICHEL.—Headrick ; see chap. on Churches.

BALNACOL, or Balnacoule—*baile na congbhaile*, the town of the church establishment, the town of the ecclesiastical establishment ; at Pein and Clauchan ; see Joyce 25 for congbhail, and notice the strength of the Culdees, or God's Men, here. What a fearful waste the Viking hosts made in the charming vale of Sheskan ! The "John's cell" mentioned by Macbride must be *seann-chill*, the old church or oratory: v. N.S.A., v. Kilmore.

BAWKIN'S CAVE, the goblin's cave ; it is opposite the Rocking-stone.

BAWNEEN, the little meadow or green.

BEENGAN, *beinnean*, a little hill, pinnacle.

BEINN-GAIL, the mountain of vapour :—Shaw.

BEININHURUCH, the hill of the sheep :—Head.

BENGAILL—*beinn-aill*, the rock peak ; lit. the peak of the towering rock.

BENKLEEVIN ; see Kleevin.

BENINUARAN, from Headrick, 146, and signifying the champions' fortress : it is apparently in the Vannerloch quarter, and has a great circular bulwark of uncemented stones.

BENLEVEN, or Benilewen, the hill of the oratory.

BENNOOSH—*beinn uamhais*, the peak of horror : so, probably, Ben-nevis, Ben-wyvis, and Benuaish in the North.

BEN-VOIRIN—pronounced *vuirrin* ; not, however, as Gaels understand this spelling, but as Scotsmen do, and of which an instance is found in the Eng. word *built* ;—*beinn-bhoirne*, the hill of stony or rocky lands or grounds. Notice *beann na beairn*, the hill of the

breach or of the gap, for *bearn* is a fem. noun; cp. *beann a' bhearain*, the young man's hill. Morroin-hill, Braemar, is the hill of the rocks, *boirne*; as I know well the character of its summit from having visited the spot. Dr Landsborough gives Beinn Mhorroin—*i.e.*, the hill of the rocks. To prevent mistake, let it be added that this Beinn Mhorroin is our Arran name. 'Benvarren' is the handiest form for daily use, but it should not be divided into two sections. Compare *cnoc na mboirne*, the hill of the rocks:—Joyce, 405, and notice that there is a Cnoc-moirrin in the south of Cantyre.

BENVREAC, the flecked mountain.

BLACK CAVE; also called the Monsters' cave—*uaimh nam beist*; at Struey Rocks.

BLACK DOG FALL—probably named so from the otters which frequented it.

BLAIRMORE—for the cairns here, see Penn., ii. 212.

BLARNAGABAR—*blar na gcabar*, the field of the sticks (for firewood); near Lochransa.

BOAT STAITH, the, *staith*, a landing-place; Sax. *staedh* and *staeth*.

BOCK-HILL—*bock*, a hill-top, as in Buc o' the Cabraghe, equiv. to *boc of the gebirge*, the crowning summit of the mountains; our Arran name is badly written 'Boguille' in the Ord. Sur., but it serves to show the Gaelic influence on Norse and Scots words: it is in the Scorrodale quarter.

BOLLEE—compare *bilith*, image, figure; and notice that this name is given by the Sheaddaug, or Pein folks, to the sculptured figure of a cleric in Clauchan kirkyard. Billee or Bollee does not seem to be a

man's name, but *billee*, an image, a figure. When we say that a boy is quite his father's *bild*, we use this term *bilith*, and mean that the lad is the very 'image' of his father.

BORRACHAN, a little swelling, eminence, law, hill.

BAWNANGEARC—the hens' hut, *bothan na gcearc*; at Lochransa.

BRAIZAY CASTIL.—Dean Monro. In the Scots tongue "Braizay" is pronounced Braighay, and may be written Breaghay for the same sound. The "z" is really "g," and is sometimes sounded as a "g" or as "gh." The older natives of Arran still pronounce Brodick as Brayag and Braigha. Now *brayag* is the same as *bearg*, a champion, a warrior, and Braigay Castil is clearly a version of *rath nam bearga*, the warriors' fort or fenced town. Instead of *rath*, *brugh* might be used; thus, *brugh nam beargaidh* signifies the champions' fort or stronghold. Further illustration will be given in the sequel of the Arran Studies.

BRAWNE-KEIN — *bragna koin*, the warriors' grave-mound or burying-place. This name is derived from Headrick's book, but he thought that *kein* was *ceann*, head. A number of pillar-stones marked the spot, which is not far west of Corachrevy: see particularly Lag-a-gaille-cohen.

BRODICK—see Braizay Castil.

BROWN HILLS:—Headrick, p. 129—*bragna hofudh*, warriors' headland: the name being closely associated with Brawne-kein.

BRUSES CASTLE—*vrisa borg*, the mighty warrior's burg or stronghold; scarcely from *brughas*, a fort:

see Ploverfield. This fort is a mile to the south-west of Kilmichael, and does not really appear to have its name from king Robert Bruce.

BRUCES CAVES—*vrisa keier*, mighty heroes' caves; *kein*, the cave, has been corrupted into *king*, and hence Headrick's "King's Cove," and Beckett's "King's Caves." The story of the spider is, by some, connected with these caves, and by others with a "cot" near Aird or Kingscorro. But the meaning is entirely misunderstood, as I shall probably show in another chapter. It should be stated that *vrisi* becomes *brisi*, *brise*, *bryce*, *bruise*, etc. In Shetland, *kirns* means the caves, and this is the 'definite' with a double plural. Kynance Caves, in Cornwall, simply means 'the caves,' with the English 'caves' added. The old word *keie* or *koi* signifies either a cave or a grave, and the same connection is observed in other languages.

The rise and growth of mythical tales constitute a striking illustration of man's love of the marvellous, and distaste of matters of fact.

CABEL URIAL—*i.e.*, the chapel of Urial [ur-*yal*] but *urial* is a contracted form of *airicul*, an oratory, a church. Its cemetery and ruins may be found in Astadale or Glen-ashdale; and, though Martin does not say where it stood, I have been able to identify it with the ancient Kiskadale Church.

CAGA—the bay or creek (*geodha*) at the oyce or mouth of north Sannox water: see Kaga.

CAISTEAL ABHAIL: see Abhal.

CALLODALE—the dale of the oratory—*ceallghuidhe*,

which becomes callyow, and calleo ; with *glen* prefixed we get Glenchalladel (Pont).

CARNABAINN, the warriors' cairn—*carn na bhfeinne* : in Arran there are four or five cairns which bear this name, but usually miswritten Carn Ban, though the natives pronounce their names in a way very different from *ban*.

CARNABEYAN, the cairn of the heroes: at Achakaldan ; there is another not far from Pein.

CARNACUIGHEN is pronounced 'carnacuifen,' and signifies the cairn of the strangers—*carn nan coimheachan*. The site of this remarkable cairn is about half a mile north of Kilbride old church.

CATACOL, but pronounced Cuithagal, and, therefore, very likely to mean the Gewicts or Yeats' grave-mound. The hamlet is quite near the site of the famous tumulus. But Glencatagal may possibly be *gleann catha gail*, the glen of the battle of the foreigners. The name is written Catagil, Cathaydill, Cattidell, *etc.*

CATT-STANE—*i.e.*, the pointed stone, *gadd*, Sc. *kad*, *kat*, a goad, a spike ; *also* a hill-peak, as in Goat-fells—*i.e.*, spike-fells, pike-fells or sharp-pointed hills. The Catt-stane is a huge pointed boulder, a little to the north of Corrie, and on west side of the road.

CEANNALEEKY, the ness or point of the flag-like rock: at Kaga, that is, Keoga, a creek, north Sannox shore.

CEUM-NA-CAILLICH—the witch's stride, the stride of the demon-giantess. The witch here referred to appears to have been one of the Weirds or Norns

for the fuller form of Ceum na caillich Urne is still in occasional use among the natives of Arran, and I once heard the name so given. Now, Urne must be Urin, Norse Urdhin, the Weird, the Norn—one of the three weird sisters. The meaning of the longer form is The stride of the hag or witch *called* the Urd or Weird. Urne, as a term, has the definite article added to it, but that, as many facts in these pages show, makes no difficulty. In several local names we find Urd or Urdh, as in Irriewell, the Weird's spring, in Udney parish. Headrick tells us why the Arran name was given, but the whole story is a relic of heathen darkness, and may be left in meet obscurity. Arthur's curse may be "urdhar-far," that is, perdition, ill-fate. The "stride" is from the towering eastern pinnacle called the Hound's Tooth across a tremendous gulf to the next pike on the west, so that one foot was planted on the Hound's Tooth, and the other on the beetling crag which forms the forehead of the Sleeping Giant. The sharp edge or ridge at the bottom of the gulf bears the old name of Druimeich, or the Nag's Back. The Gaelic name of the Witch's Stride may be Anglicised Caymnacalyie.

CIOCH NA H-INGHIN—the Maiden's Breast; Pont writes it Kiach na hinnoin, Grierson Kioch-na-hain, Ord. Sur. Cioch na h-Oighe, but all the forms have the very same meaning. It is a very fine peak, and is well seen from Sannox shore. The great pointed stone called the Cock of Arran, may have its name from this word *cioch*, a pap, a peak, and akin to *gadd*, a goad, a spike, as well as to the Swiss *zug*, a moun-

tain peak. Our name is best Anglicised Keenahein: cf. Maol na Giche, in Iona, the hill-brow of the peak or pap.

CIR-MHOR, the great comb, or crest, or crested ridge, and is not very correctly applied to *one* peak. The most intelligent and best informed natives of Arran apply this name to the whole ridge from the Archer's Pass to the towering 'horn' at the head of Glenrosa. Curr, *cir* or hill-crest, is near the high Cheviot. The Norse *eigg*, Gael. *uig*, is often applied to lofty cones and peaks, as in the island of Eigg. When the peak "Cir-mhor" of the maps is viewed from the south, it presents the appearance or shape of a trident, or three-pronged pike. Headrick notices this also, and it may be sometimes convenient to refer to it as Trident Peak. Its Gaelic name is Anglicised Keervohr.

CLACHAIG, the champion's barrow or grave-mound,—*cladh-oig*—and neither this tumulus nor those in its vicinity have anything to do with "Ossian" except as a corruption of *aoighean*, heroes. This is quite certain, as will be amply shown in a following section.

CLACHAN, meaning a small stone-house, and often applied as a name to the ancient oratories or small churches. "Clochans or monks' houses" were found in St Kilda.—Simpson, citing Martin *per* Petrie, i. 136. In Cork and Kerry, *clochan* is used to denote an ancient stone-house of a bee-hive shape.—Joyce, p. 352, cf. 398. I have seen one of these tiny oratories in the wilds of the Mull of Kintyre. There is another clachan in the moor of Benleven at Callodale.

- CLACHAREN, *i.e.*, a little stony place ; and here there is a very stony croft or field—at Lochrenasay : cf. Cloghereen,—Joyce, 402.
- CLACHILAN—A.D. 1433. Probably the name of one of the great cairns in the vicinity of Kilbride Chapel : *cladh-Gaillian*, Firbolgs' burial-cairn.
- CLACH-NA-CILLE-CHUIAR, *i.e.*, the stone of the bedesman's cell or oratory : see above.
- CLACHNADUN—? clach-n-adun, the castle of the heroes, *clach nan aoidhean*, but perhaps the cairn of the heroes.—Headrick, 353.
- CLAGHVEINN, the heroes' cairn or burial-place.
- CLAHAN-RIGHUIRT and Cladhan-righ-Ghuirt, the sepulchres of the kings of the Gewicts, the burial-places of the Yeat Kings—*cladhan righ Guicheach*. The Ord. Sur. sheet badly writes the name Glenrickard, but the natives do not pronounce it so. The place is a quarter of a mile south-east of Kilmichael.
- CLAH-VEEGHAL, the grave-mound of the foreign lords—*cladh na bhfiadh gaill* ; and the mound may be seen in the angle of the two roads close by the shore of south Sannox bay. It is carefully preserved by the residents in the locality, and may be the tomb of their Norse forefathers.
- CLANACHAN, beautiful meadow—*cluain chaoin* ; from Inquis. Spec. or Retours, 18.
- CLAPPEN-HILL, warriors' fort, or heroes' burial-place—*cladh aoidhean* : see McArthur, 69.
- CLEEVIN, the keel-shaped hill—*keol bheinn*, Nor. *kjoll*, a frequent term in local nomenclature ; but cf. *cliabh bheinn*, breast-hill ; this hatchet-like Edge is on the west side of Glenrosa.

CLEYNACK—*i.e.*, a slope ; al. Cloined, Clunaig, Gael. *claonadh*, *claonad* ; cf. *claon*, a slope (Joyce).

CNOC A' CHAPUILL—prob. a corrup. of *kop-hill*, or head-hill, the summit ridge.

CNOCAN A' CHRANNCHUIR, the mount of the bedesmen's hospice—*c. cheithreanna (nan) guidheachair*. It is near Kilpatrick—*i.e.*, Keilbeartigh or the bedesmen's church, and here also is Cornabeithe—*i.e.*, *coire an abaidh*, the abbot's dell ; also Torrandaive or the learned-man's hill.

CNOCANA NAN SITHEAN, the hills of the fairy-mounts.

CNOCAN-BEAROGH, the bedesmen's hill—the one at Balnacoule.

CNOCAN H-AOIDHE, the hero's knoll—an old name of the tumulus at Clauchog ; cf. *sron-h-aoidhean*, the warriors' ness, and the Gaelic form of Strontian [stronteean] : name received from Rev. James Curdie, Gigha.

CNOCAN-TUBHA, knoll of the cairn or barrow—Gael. *dumha*, *tumha* : about one mile from Pein.

CNOC-BREAC, speckled knoll or hill ; Cnoc-buidhe, yellow or saffron-coloured hill ; Cnoc-donn, dusky hill.

CNOCLECARLEW or Drimlecarlew (from Headrick), the hill or hill-rig of the Firbolgs' burying-place—*druim ulaidh fhirbholg*, giving drimulaghirlwil ; cf. Knocacharbeil in the vicinity. The Ord. Sur. gives an entirely wrong form, Cnoc na Comhairle. Laghtareel is the grave of the Firbolgs who fought at Moyturey, and Letrewell, near Helensburgh, must also mean the Firbolgs' grave or monument. Our name cannot signify Council Hill, for it refers to the "Giants' Graves" near Largymor.

CNOC NA CEILLE, above Glaister and near a pillar-stone, is probably *cnoc nan gaille*, the hill of the standing stones.

CNOC NA COILLE or Knockankelly, the knoll or hill of the (hazel) holt or copse ; cf. "the hazel copses of Knockingelly:"—Dr Landsbro'.

CNOC NAN AOIDHEAN, the hill of the heroes. This is an old name of a hill with a cairn or barrow on it near Dippen, and its other name is Giants' Hill. In the popular tales (*not* legends), heroes and warriors are called giants.

COIRE-BHRADAIN, the salmon's pot—a pool in Glen-rosa Water.

COIRE NA H-UIDHE, the corry of the Pass ; and is the way across the edge or ridge between Keervor and Ahval.

COLUMKEILE-HAMLET may have been "Lhun"-Chaluimchille, or Columba's chapel.

CORACHREVY or Korichreui (Pont)—*i.e.*, *cathair (nan) curaidhe*, the stronghold of the warriors ; it is probably the same fort which the stranger Danes called Sledaroe, or the fort of the pernicious ones (slayers). Crae-castle in Bute has the same meaning ; Pitcruvie is warriors' dwelling ; Auchencruive, heroes' field. On the shore is Hadak-port—*i.e.*, *p. nan athaich*, the champions or giants' creek ; cf. Cas. Creavy, Galloway.

CORDAN—named from a cairn or barrow which was here, *uladh nan coraidhean*, the grave-mound of the heroes ; cf. *cor an tsuinn*, the knoll of the hero.

CORLOCH, the hero's dell ; or warriors' grave-cairns, for on the shore there seem to be remains of cairns.

CORRYHYNE, the dell of the river—*coire na h-aibhne*.

CORRIE—probably land of Corrie, that is, land of heroes, for “Feinn” signifies land of heroes or warriors—being only part of the name. Fife should be either the land of lords or land of Picts; *crioch nan curaidh*, the region or locality of the heroes or champions: *al.* Corry, Currie.

CORRIE AN LACHAN, the caldron or lakelet of the wild ducks or drakes—*coire nan lachan*: cf. Loch Goyne, the lake of the barnacle geese—Gaelic *cadhan*.

CORRYNAGOOSHAG, the corry of the long grass, used for making maidens’ hats.

CORRY-GHYLL, hero-glen, or glen of champions; see Alltanowaran; cf. *coire gail*, dell of slaughter; *coire ghoille*, vale of war or battle, or of prowess; *coire ghaoil*, vale of love—*i.e.*, a place beloved, the dear dell; Norse *gil*, a ghyll, a glen; cf. Welsh *crigyll*, a ravine, a creek. Perhaps the full name is *dumha nan coraidh gaill*, the grave-mound of the stranger heroes or ‘frem’ warriors; for this combines Dunan with Corrygill, and such divorcements do occur. The great grave-mound is at Dunan here: cf. Corriviarlich, thieves’ glen (*meirleach*):—Gordon’s Poems, 57.

CRANNSHEANTA, the old hospice—*ceithreann seanda*; *al.* Cranshant, *id.* This was a famous old place in Glenrosa, and must have been an ancient clerical establishment. I shall probably speak of it in the sequel; but compare the Danish *kroen*, the Inn, and note that in the later age travellers were put up here.

- CRAVY-CAIBEAL—from *caibeal-nan-craibhthigh*, the chapel of the devout ones (see Joyce, 90), or the church of the devout worshippers. The ruins of it are in the vale of Sledaroe. It could not possibly have its name from a tree, as some one has suggested: see Cravies-heol, Cumbrae List, where the word clearly refers to the devout pilgrims on their way to Santa Vey.
- CRAW-HILLS—the marshy, fenny hills; *koere*, fens, mosses, morasses, and, when drained, carses.
- CREAG A' MHAIDA (vyda), the dog's crag; at Renesa, or Lochrenesa.
- CREAG NAN CURAIDH, the champions' crag; it has on it the remains of an old bulwark, fort, or ward, and is above Clachareen, Reynasa.
- CREAG NA GCATHAG, the jack-daws' crag.
- CREAG NA H-IOLAIRE, the eagle's crag.
- CREAG NA SRONE, the crag of the cape or headland, north end of Arran.
- CREANGOWAR, the hospice or Inn of the bedesmen or churchmen: at Kilpatrick.
- CROGAN, a peak, at Lagantuin; Welsh *crwg*.
- ROLLUY, the knoll of the oratory—*cor chillghuidhe*; a mile north of Clachan. It is another name of Traighluith, *torr chill ghuidhe*, the mount of the house of prayer.
- CROMLA or Crimla, the freebooters' camp or dwelling, the brigands' lodge—*kerne-bæl*, krenbel, kremble, and krimble. This place is at Currie; its name is not uncommon.
- CUITHE or Kwee, Norse *kui*, a fold for cattle, sheep, etc., and is in the north of the island. Compare

Catagil al. Cuithagil, and which may simply be the cattle-fold glen.

CULLSTHUIDHEAN—*i.e.*, *cill-ghuidhean*, the house of prayer, the oratory or church, and clearly an old name for Kilbride Chapel or some one near to it. The name occurs at Gortanjauka, Lamlash.

DAIRE NAN AOIGH, the heroes' copsewood or thicket, the wood of the foreign warriors—probably kernes or freebooters of the later age: al. Deere na nach (Pont), Durrinaneoch; it is not far from Crolluy.

DAUG-BRAAN, or Daug-brahin, the Danes' burying-place (*beorhin*), or the Danes' barrow: the name is found in the popular tales about the Torrmor barrows. Martin says, "and to the single stone Bran, Finmacoul's hunting-dog was usually tied;" see Finmacoul's cave and circle.

DIPPEN, Dipput, or Dupenny, the heroes' fort—and *adhbha aoidhean*; for the last form take *-na-bhfeinne*. The remains of the fort exist.

DIRLIN—the upper part of a sea-beach, Gael. duirlin (Joyce ii. 371). There is a famous story of the 'singed' man who fought on Lamlash *doirlin*, and of which the meaning is now pretty obvious.

DIRNABOL, heroes' town—*dregianna bol*; but see Earranamboule.

DOUGARY, in Gaelic speech Anduighairigh—*i.e.*, the ruler's mansion—an *t-adhbh airigh*, the commander's *skali* or dwelling.

DRIMADOWN, the 'rig' of the ward or bulwark.

DRIMAYEINAIR, the 'rig' or hill of the chieftain's fort,

or of the superior (of the church)—*druim dhuin air*. It is near Kilpatrick, the bedesmen's church.

DRIMEICH—The nags or naig's back, a sharp cleaver-like edge between the pikes of Caymnacalyie.

DRIMLABARRA, or Drum chly barra (Pont),—the ridge of the bedesmen's church, *druim chille na bhfearghuidhe*.

DRUIM CRUNEY, the Picts' ridge. This name says the Picts had something to do with the fort of Drimadoon.

DUMHA NAN CALM GAILL, the grave-mound of the foreign champions: in Glentuie.

DUMHA NAN SAOIDH-CHURAIÐHEAN, the grave-mound of the heroic warriors. This is clearly the full and proper form of Macbride's Suidhe choir Fhionn.

DUMHA NAN SAOIDHEAN, the heroes' cairn; at Catacol, and taken from the tale of Sweden-kein, or the heroes' grave: see Beckett, 75.

DUNDUG OR DUNDUBH, the warriors' fort—*dund-aoigh*.

DUN FIANN, the giant-warriors' brough or fort. This is the right form, but the name is written by authors in eight or ten different ways. The High. Soc. Dict. renders it "the fort of the Fingalians," but if the last word means anything it means warriors. The local pronunciation is Dunfinn and Dunfewn, but the meaning is all the same and quite certain. Some would make out that the fort or bulwark is Finmacoul's fort, but it was not the strength of one but of many. The fort was vitrified.

DUNCAIN-TAIT, the castle of the nobleman, hero-chief,

preceptor or man of letters—*daingean an t-saoidh* : cf. Tait's Cross, the abbot's or sage's cross ; Teits Well, the learned cleric's well.

EACUS (nam) Papanach, the kirk of the Papists : see Achanhileebertsh.

EARRANN-BEAG, the small share, or portion, or field ; al. Urinbeg : see Ayrin.

EARRANAMBOULE, the share, or field, or allotment of the boolies or out-lying dairies,—*earrann nam buaile* ; but also called Tirnaboul, from *an t-earrann* etc. ; the place is at the foot of the most northern glen in the island.

EASBIE, mighty heroes' fort or fenced town, and is about a mile north-east of the homestead of Glenluie or glen of the Pass ; norse *asa bae*, old Scots *ease-by*. Some have called the neighbouring glen "bishop's glen," from the resemblance of our name to 'easpy,' 'easbuig,' a bishop.

EASACHRANNAIGH, the waterfall of the heroes' stronghold—*eas cathair nan aoigh*, and near the Cyclopean remains of an ancient bulwark or 'city,' planted on a crag in Astadale, q.v. Compare Portchrannaigh at Carradale pier, or the port of the warriors' citadel, of which the ruins are in the near vicinity.

EAS-CUMHANN, the narrow waterfall, *i.e.*, the slender thread of a waterfall ; Headrick renders it "narrow fall," p. 118 ; it is "the cascade of Esscumhan on Leven Water :"—N.S.A., v. 42.

EAS-MOR, "great fall."—Head. 114 ; great waterfall.

EASNABEIRA, the cascade of the grisly goblin—*eas na beira*—in a very deep rocky gorge below Torrindna-

neun, and hemmed in by walls of sheer cliff and precipice. The glen appears to be Macbride's Glenfas, or *gleann fos*, glen of the waterfall,—showing here, as elsewhere, a borrowed Norse term: see the fifth vol. of the New Stat. Acct., and cf. *Physgil*, *i.e.*, waterfall ghyll or glen.

EMOCHYR (Pont *cir.* 1600), The Point of,—*rudha nan naoimh-uidhear*, the Point of the holy pilgrims.

FARCHAN, properly Fairegan, heights, eminences.

FEORLIN, al. Furling, *i.e.*, *fir-leyn*, *fure-leyn*, the warriors' grave-mound or cairn, Norse *firdha ligin*. Pennant speaks of the "stupendous cairn" which he saw here, but it is now wholly removed. Compare *ferlanna haugr* equiv. to the later 'ferlane howe,' that is, travellers or rovers' cairn.

FINMACOUL'S CAVE, in the shore-cliff west of Pein and Clachan, and where this old warrior-chief "lodged during the time of his residence in this isle."—Martin.

FINMACOUL'S CIRCLE (of pillar-stones),—"the natives say that the circle was made by the giant Fin-mac-Coul."—Martin.

FIRRYPEIN, the warriors' town or dwelling-place,—*firdha baein* [firry beyn]. This name is clearly contained in the following passage:—"The Gaelic name of this glen (Glenrosa) is said to mean the Ferry-point Glen."—Dr Bryce, *Arran*, p. 166;—compare Rispain, and Respond, both meaning the warriors' dwelling, and observe that *d* is often added to the end of a word or name. Gaelic influence on

this Norse name explains the vowels and all the rest : see above, p. 120.

GATEFIELD, spike-fells, or spike mountain-peaks,—Norse *gadd-fiæll* ; the older way of writing Goat-fell, and quite as correct as the latter. Pont writes Keadefel, but it is the very same as Gatefield. The variety shows the Gaelic influence in the pronunciation. There are *several* peaks in Arran called by this name, but, as the whole subject is too extensive to be inserted here, it will be explained in the sequel.

GEELKAMBEDGILL, see Sailchamedgil.

GARGADALE or GURGADALE, warriors' dale,—*lag na gcuraidhe* (guraghe), and above Glen Ramskel.

GIANTS' GRAVES — see Cnoclecarlew, and Torna-Baoileag.

GLAHAN-RIGHUIRT, see Clahan-righuirt.

GLAISTER, al. Glastre, the glebe-land, Wel. *clasdir*.

GLANSNABEIRA, the glen of the cascade of the grisly goblin.

GLAN-HANNAG, -hennoc, perh. glen of the Council-knoll—*Thing-haug* ; the Gaelic form of Glensannox.

GLEANN-NAN-GIOLLA, the glen of the young fellows.

GLEN-ASHDALE or Glenasda's dale ; see Astadale, and compare Eaton Reid, 65, McArthur, 149.

GLENBLADELL (Pont), the glen of the hero-chief's Hall, with dell, a dale, added ; and marked beside Glenshant.

GLENCLOY, the glen of the church—*gleann chillghuidhe*, glen of the house of prayer. Maclow or MakClowy, the surname of the family of Kilmichael, must be

magh cheall ghuidhe, the field or land of the church, kirk-land, and their device — three fish heads — clearly points to the old bedesmen, as may be shown hereafter.

GLENCOREDLE, the glen of the champions' dale; it is upper Scorodale.

GLENEARSA, glen of Trout-Water.

GLENLUIE, the glen of the way or pass, *gleann l'uidhe*.

GLENORMIDALE, glen of Waterfall Dale, Norse *vermi*, Dan. *varme*, a waterfall; under Gaelic influence the *v* initial coalesces with the vowel; cf. Wirmidale, at Tingwall.

GLEN RAMSKEL (Pont), the glen of the Christians' mansion, building or establishment—at Glenrie or Leananree; cf. glen-Romisdale in Skye.

GLENROSA—giant-warriors' dale—Norse *risa dal*; in the Gaelic speech of Arran our name is sounded *glanruasadh*, but it is very doubtful whether there is a final *dh* sounded. Probably the name was formerly Rosadale, as many of the names in this list will illustrate. See *risi* in the chapter on Heroes, and consider Rais-dale—*i.e.*, Cairn-dale, for there were cairns or 'howes,' and tall standing stones here. Several of the latter remain: see also Macbhrolchin's stone.

GLENSANNOCK: Pont writes Glensennock, the glen of the valiant warriors—*gleann nan suinn aige*; see Clah-veeghal.

GLENSHANT: see Crannsheanta.

GLENSHEARAG, the Fairies' Dell—*gleann nan siabhrag*, the glen of the fairies. Headrick writes Glensherag: the form in the Ord. Sur. sheet is very incorrect.

GLENTUIE or more fully Glentua-calmgaill, the glen of the foreign champions' grave-mound—*gleann dumha* [tumha] *calm gaill*. The cairn is near the String road from Brodick to Glenluie.

GOATFELL, also Goatfells, as several peaks bear this name. Pont writes Keadefel, others Gatefield:—O.S.A. xi. 391 *et seq.* The name signifies spike-fells, spike mountain-peaks, goad-fells or peaks shaped like a *goad*, Norse *gadd*. We might say Pike-fells; cf. Langdale Pikes; Geddenscleugh or glen of the pointed hills, above Carlanrig: see Gatefield, *supra*. Macculloch writes our Gatefield or Keadefel as “Kid Vol;” *gaoid* in Gaoidbheinn is the Norse word *gadd*, a goad, a spike, and not what Armstrong's dictionary would suggest.

GORTANJAUKA—lands of religion, lands given for pious uses, kirk-lands,—*goirtein diadhaidhe*, godly patches or glebes, *i.e.*, clods, *gleba*, a clod, a glebe. The place is in front of Kilbride manse.

GRIANAN ABHAIL [greenan-aval], the tremendous peak, the huge hill-top—*grianan adhbhal*; but as “adhbhal” is not a well-established term, I prefer *grianan na bhfiel*, the mountain-peak of the Fiel Range, or Range of Mountains. Fiel signifies Fells, mountains, and is a Norse term. This mountain rises high above the vale of Ransa, and forms the chest of the “Sleeping Giant” with the knuckles of his clasped hands rising prominently above his breast. But these and the other colossal features of the giant can only be well seen from the Cumbræes: see Abhal.

HELLAN LENEOW [le-naiv].—Fordun, ii. 10, cited by Pennant who renders this name "Isle of saints."—*Tour*, ii. 188. Accordingly it is *eilean le naoimh*, saints' isle *alias* Holy Isle.

HUNTINGDOGGESATDCAR (*sic*).—Pont. The word *clach* is understood, hence *clach an tseann tighe ghuidheachair*, the Stone of the old house or oratory of the Bedesman. For further details, see p. 134.

IMOCHAR POINT ; see Emochyr.

IRON ISLAND (Headrick, 133), but properly Eyrin Isle, that is, the *eyrin* or the gravel-bank, which becomes an island at the ebb.

KANIL (Pont),—*ceann aill*, the head of the precipice ; but since Pont saw it the gigantic cliff has wholly come away, and lies a wreck of rocks upon the beach called the Fallen Rocks.

KEILEEBERTSH ; see Achanhileebertsh.

KID VOL, one of the Goatfell peaks.

KILDALES, *i.e.*, Kil-dale or Kirk-dale, from the ancient church in Astadale.

KILDONAN, Adamnan's church—*cilld Adhamhnain*, 'd' being often added to *cill*. But the name may rather be *cladh Domhnan*, the burying-place of the Downans, a Firbolg race, also called Firdownans. There is a stone circle here.

KILLEMICHEL.—Reg. Mag. Sig., A.D. 1472 ; also called Kirk-Michel :—Pennant. I suspect that "michel" is a form of Maclow, for which see Glencloy.

KINGSCORRO (Headrick), *i.e.*, *Scorro*, the buccaneers'

camp or fort, with "king," that is, *ceann*, a point, cape, headland, prefixed,—Norse *skadha ríodh*, old Scots *scaw-roe*, foes' camp, robbers' fort or bulwark of the buccaneers. See Aird, Scoradale and Scorroe Point.

KISKADALE is, in the Arran Gaelic speech, pronounced *keasthchil*, and is very likely to have been formed from *lag-dhuischille*, sanctuary vale—referring like Kildales to the ancient Airicul Church in Glenashdale.

KLEEVIN, the keel or keel-shaped hill-rig, *keol-bheinn*, keel-hill; nor. *kjællr*.

KNOCKANKELLY: see Cnoc-na-coille.

LAG-A-GAILLE-EOHEN, the vale of the pillar-stones of the heroes—*lag nan gaille aoidhean*. The place is on the upper side of the road which crosses the glen-stream about half a mile to the west of Corachrevy. This is one of the three or four "Ossian's" graves which have been discovered in Arran, but the name "ossian," in these instances, is only a corruption of *aoidhean*, heroes, warriors. The pillar-stones marked an old barrow, but they have been carried off and used as gate or "yett" posts. The Dano-Scotic name of this barrow is clearly Brawne-kein, q.v.

LAGAN IOMAIRE EORNA, the vale of the barley-rig.

LAG AN T-SEASGAINN, Fen-Dale or the vale of the fenny-ground: usually called Vale of Sheaskan.

LAG AN T-SUINN [Laggantuin], the Hero-chief's vale, and is about a half-mile north-west of Kanil.

LAGAVELLIE or Lekaneilzie (Pont), the cairn or grave-mound of the lords—*leachd na bhfaile*.

LAGAVEY, al. Lagaveya, al. Leykavehy, Birch-glen.

LAIRAGH-BEYAN, the grave of the champions—*lairig na bhfeinn*, the barrow of the heroes. This spot gives name to the land from Stronaigh Pillar-stone to the vicinity of Currie the blacksmith's house.

LAMLACH or Holy Yle.—Pont: see Almolach, Hellan Leneow, and notice that *luamh* signifies an abbot, a pilot. Hence *eilean ma luaimh*, the island of my (lord) abbot or prior: cf. *derteach Maeliosa*, the oratory of Maeliosa, who was Coarb Columcille in Iona, and died in the year 1086.

Lamlach or Lamlash is possibly a contraction of *lan ma Lagh*, the church or oratory of Lagh or Luagh; but see Lom-street, and p. 181.

LEACHD A' MHILIDH, the hero's grave, a name applied to the "cairns" on the right bank of Sleddary Water, but evidently recent.

LEANREE, the bedesman's house, the oratory of the man of prayer—*lan-fhir-ghuidhe*. Pont places it in the near neighbourhood of Cravy-Caibeal. Glanree, Glenree, and Leananree are only varieties of Leanree.

LEVEN-CORRACH, the steep town of the warriors, Nor. *lydha baein*, later *ley-bhein*, with *corrach*, steep, afterwards added. Here we have "Leven Water" as a complete name for the stream in the immediate neighbourhood, and it is important to notice this. Pont writes this name Leffan-corkrach, somewhat suggestive of *coigrich*, strangers: cf. *liathmhuine*, grey thicket or copse.

LHUN [lun].—Pont ; *lan* or *lhan*, a church, chapel, as in Lhanbryde. Lhun is placed at Ballymainaich or Monks' town.

LOCHERIMBURN, the brook, with "burn" added—Norse *lækrin*, the brook ; *n* becomes *m* before *b* as usual ; at Corrie.

LOCH FEARGUS, a corruption of Laght-feargaw, from *firdha haug*, warriors' cairn, with *laght*, a grave monument, prefixed ; and placed near a standing stone, foot of Machry-burn, by Black's map. Compare Lochshot, *leachd seoid*, heroes' barrow.

LOCH-KNOC-A-CHARBEIT.—Pennant says it is full of large eels. Pont writes it Loch-knockacharbit ; hence clearly *cnoc a' gharbhaite*, the hill of the rocky rugged region.

LOCH NA LEIRG, lake of the hill-side, or of the "rain-goose" (*learg*).

LOCH RANSA.—Pont ; Lochrenasay.—Monro. See Principles, p. 18.

LOM-STREET, that is, beach-street—Norse *lom*, beach. At Whiting Bay. Hence, probably, Lamlash, the shore castle, the beach fortress (*lom-lis* or *lam-lios*), referring to the ruined one at Whitehouse.

MAC BHROLCHIN'S STONE.—Pennant, ii. 179. Macbhrolchin equal to magh-bhor-ail-aighen, the field of the sepulchre of the lord of the heroes—*magh bhrugh fhail aoighean* ; *brugh* is also written *borradh*, a burying-place. The *aoighean* or heroes were originally stranger-heroes, but in course of time the idea of 'stranger' was dropped, and that of 'hero' alone retained. It is easy to see how this happens. At

this grave or sepulchre there was a great pillar-stone twelve feet in length, and its site was evidently at no great distance from the present church of Brodick: cf. E. R. 19.

MADALOUNA, but pronounced more like 'mightalouna,' the wild-dog lair—*laghin*, lawin, the lair.

MARGAVLAIR, the field of the battle, the Battle-Field—*marg a' bhlair*—on the south side of Glenramskal, Margreoch.

MARGNAHEGLISH, the field of the church, kirk-land.

MARGREOCH or Margreeagh, the ruin of the mansion or Institution of the bedesmen or churchmen—*mothar adhbha fhirghuidhe*—at High Baincaraighan.

MARGREULDACAN.—Pont. This interesting name has received my best attention for years, and the results of careful study have been brought to bear upon it. I now consider that this name signifies the ruin of the sepulchre of the lords—*mothar uladh daghdhan*; the place is marked "Cairns" on the Ord. Sur. sheet, right bank of Sledro-water, about a mile above the *larach* or ruin of Cravy Caibeal *alias* Leanry [lan-nirey]. The name is locally unknown, but I have identified it as one of the names of the ancient mausoleum at the place just described. The whole structure is colossal, and should be visited to be understood. It has been greatly torn up and rifled by the treasure-seekers, but six great stone-slabs of the extended "kistvaen" remain *in situ*, besides several tall monumental stones. One of its more recent names is Leaghaveelaigh, or the champion's grave, but really meaning the grave of the champions. When I visited the place I was told that "some

people would call it Oscar's grave." These are the parties who think they can find traces of the so-called poet Ossian in Arran, but the whole conception is a mistake. Compare Headrick, p. 147.

MARGRIERS.—Pont. Headrick's map has Margionish, an evident misprint of Margiorish. Try *marg a' ghreis*, the champion's field; *mothar uagh ghreis*, the ruin of the champion's grave; or *marg fhir ghuidhe*, the churchman's field. The place is at or near Lhun, in the Kildonan quarter, or at Acha-neow *al.* Auchenhew. The whole region thereabouts is very beautiful and picturesque, and retains many indications of its ancient ecclesiastical character. The term *greis* is evidently the Gaelic form of *rishi*, a mighty hero, a Ross, a Russel. The word *ruire*, a lord, might be considered in connection with Margreers as it is given in the New Statistical Account. So also may *marg chrair thaise*, the field of the shrine of relics. This last version of Margiorish, or Margriers, appears to be the right one at last.

MARKLAND; *mark*, a wood, a boundary, a field.

MAYISH—Welsh *maes*, a plain, an open field.

MEERYFEIS, the lake waterfall, or moor-water cascade.

MELSTANE POINT, the shingle-stone beach, N. *mel.*

Compare Malaford, on the Nith, the gravelly-ford.

MONICHOILLYIE (Pont), the hill-moor of the cell of prayer—alii Monaquhele.

NARACHAN, the sanctuary, the holy house—naomh-dhion; cf. Narachan at Ministers' Hill, Killean.

NEAGLES-TEITE, the Established Church—*an eaglais daighnichte*.

PANRISOK or Pennerevach, the bedesmen's hall, the town of the clergymen—*baile na bhfearghuidhe* ; al. Penreoche and Pemrioc.

PEIN, the village—*baein* ; at Sheaddaug.

PIPERS-CAVE, the bedesmen's cave—*peapar, papar* ; at Dippen ; cf. McArthur, 86.

PLADA or Flada, the flat isle—*flad-a*.

PLAYSTAR—from *baile* prefixed to Laystar or Leystar, that is, warriors' peel-tower, castle, or strong house, Norse *lydha stadhr*. This is the "Lamlash Castle" mentioned by McArthur, p. 157, and of which the foundation stones are still traceable "near the Whitehouse." It appears to point to a Norse or Danish conquest of the vale of Lamlash—*i.e.*, *lom-las*, or Shore Fort. The word *lios*, a fort, a "dun," becomes *lis*, proncd. *leish*, and gradually getting to be pronounced 'leash,' 'lash ;' cf. Laswade, the Yeats' fort or fenced town. Penlestar, another form of our name, is explained by the use of *an*, the article, after *baile*. Glenalastar must be Glen o' Laystar, the glen of the warriors' tower. In modern Gaelic speech, the Arranmen call the place Bainlessarigh, that is, the town or village of the Prince's Fort—*baile na leas airigh* ; see Joyce for "leas" as used here. Pont writes Benlashragh, and it is evident that the place has *two* names, neither of which is a corruption of the other : cf. Duncantait.

PLOVERFIELD, the hill or fell (*field*) of the champion's stronghold—*bail fhomhair*, clearly referring to Bruses-castle, which see.

PORT-GALLAN, port of the pillar-stones ; adjacent are

two barrows or gravemounds with *seillers* or standing stones.

PORT na Feannaiche, the port of the Danish champions—*port nam feinn Dag*; but the creek is also called Hadak or Hatach port, the port of the champions (*athach*). The place is at Corachrevy shore.

PUNTER-BURN, the bedesman's burn—*bidder*, a suppliant; it is at Corrie, and is also called Locherim-burn.

RAHVUR, fort, fortress, stronghold—*torr an raith-mhuir*, the hill of the citadel; at Sannox.

RAWNGARRE, the champions' fort—*rath na gcuraidhe*, and clearly an old name of Scauroe.

RISAKEIN, the champions' cave.

ROSDALE or Ruisadale, the mighty warriors' dale, and probably of old used for Glenrosa, *i.e.*, Glenrousa.

SAILCHAMEDGIL, or Geelkambedgill, that is, Keel-rig-edge-hill! Keol or keal, Norse *kjællr*; cf. Kleevin, *supra*. Headrick misses the meaning entirely, but space fails me, else I would give all the explanations, authorities, and learning on the subject. The "Gille Chamigil" of Black's Map, is a fairly correct form, and shows how *beinn* prefixed, changes Keel or Keal into Gille [*gheel*]. Sail may be *slee* or *sliabh*, or otherwise explained; cf. Gillian-brigs, the keel-rig-crags, in Cumberland.

SAINT'S CAVE, The; in Holy Isle:—Head. 83.

SANNOX: this term or name will require more space

than can be afforded by the nature of this List ; but note *somach*, a mound or rampart, and see Clahveeghal.

SCAUROE or Scorroe, the buccaneers' fort or stronghold ; these fellows are the *coraidhe*, or champions, of Rawngarre, q.v. ; see Kingscorro for the terms used, and note that this is a name about the meaning of which there can be no doubt. Scorroe Point is the same as the so-written "Kingscross Point."

SCORODALE, buccaneers' dale, champions' dale, the dale of the mighty heroes. See previous article, Baincaraighan, and Glencoredale.

SCREADAN, the rock slip, *i.e.*, a slip of rocks, which have come away from the face of a hill,—Norse *skridhin*.

SGUILER, peat-mosses,—Norse *swilir*, *swailer*, and showing how *w* becomes *g* under Gaelic influence.

SHEADDAUG, the town of the Danish heroes—*baile nan seoid Dag*. This is a discovery ; and, seriously speaking, it is so. See Daugbraan, and Portnafeannaigh. Pont writes the name Shedack, and Pennant, Sheddag. Few, if any, can understand the amount of time and thought and research it has cost me for years, in order to clear or 'redd' up these Arran subjects, as well as many others throughout Scotland.

SHEASKAN ; see Lagantseasgainn ; the name is also written Ceskan.

SKAUFTIGHYLL, head-hill glen—*skaf tue gil*.

SKASBIDEL (Pont), wood-town dale.

SLEDAROE, the fort or camp of the champions or slayers — *slid-verja riodhr*, later form, *slidweroe* ;

Pont writes Sledroi. The fort is evidently the one at Corachrevy—the Gaelic equivalent of the Norse Sledaroe.

SLEENAGARRAHAN, the moor of the pillar-stones—*sliabh na gcarraighean*; at Tormor.

SLOCHD a' mhada rhuaidh, the den of the red dog, *i.e.*, fox; at Corrygil.

SPRING-BANK, the fort-bank—*bruighean* or *burhin*, with *s* prefixed.

SRONAHABAR, the nose or snout of the giant or “lang lank fellow”—*sron an fhamhair*.

STRAGHEALA, the vale of the house of prayer—*srath cheall ghuidhe*; al. Stragaele.

STRAWHILLEN, the vale of the church or house of prayer; al. Straith-oughlian, the vale of the Firbolgs' graves.

STRONAACH, the giant-hero's pillar-stone,—*stor an athaich*.

SUIDHE Choir Fhionn: see Suighairean.

SUIGHAIREAN, a preferable form of “Suidhe Choir Fhionn,” since Macbride quite mistook the meaning of the latter, and, by consequence, of the former also. Our name is a Dano-Gaelic compound signifying champions' pillar-stones, warriors' standing-stones—*suidh-chairthean*; cf. N.S.A., v., and see Sleenagarahan.

SUIDHE FAEROCH—The basis of this name seems to be *berg*, a crag, a rock; cf. *berg-as*, crag-ridge, mountain ridge, with Suidhe Fheargas (Hamilton), another form of the name, coming from *sui pherc as*—*perc* being an old form of *berg*, crag, fell. But the name may be simply Gael. *faireag*, a gland, kernel, hump,

hillock, and used in the sense of 'peak,' like *beinnean*; and *suy*, in Suy Faeroch (Pont's spelling of this name), may yet appear to be only a Gaelic form of *suil*, a pillar, a pointed crag or 'stack.'

SWIR-BURN, see Alltachlyve.

TAIGH NA BEIST, the grisly monster's dwelling, in Alltoullyagree, and probably referring to a feminine water-kelpie (*baogh*): *kelpie* from *kell*, a fountain, and (say) Gaelic *be*, a woman.

TIRGUY, or Tonreghue (Pont): the forms of this word are numerous, and so much the better, for they clearly show that their original form is *taigh an fhirghuidhe*, the bedesman's house, the clergyman's house; *alii* Tandergay.

TIRWHILLAN, the land of the church.

TOBAR Chaluimchille, St Columba's Well; there is one at Tirguy and another near Lhun.

TOBAR chleachda mhuintir, the Well of the country-folks' usages or customary practices—a name which tells us how the people resorted to this fountain for healing benefits, real or imaginary. This 'well' is at Margreoch.

TOBAR-laraghtefal, the well of the ruined church—*tobar laraich cheall*; at Tirwhillan.

TORR an t-seann chaisteil, the knoll of the old 'brough' or castle.

TORR na Baoileag.—Ord. Sur.—the hill of the Bolgs or Firbolgs, and probably having its name from its association with Cnoclecarlew and the Giants' Graves. This hill is on the western side of Astadale.

TORR nan uain—Ord. Sur.—most likely to be the hill of the graves—*uaighean*.

TORRVEYLUIN, the knoll of the oratory—*torr chill-ghuidhean* ; at Glenramskal.

TORR nid nan eun, the hill of the birds' nests.

TORRYLEAN, or *rather* Torryleeen, the knoll of the heroes' sepulchre—*torr uladh aoidhean* ; near Lag Inn.

TOUREDDEE, the Knight's Tower—*tur rideir* ; at Knichtslands ; perhaps Kildonan.

TYNQUHARRE, the bedesman's house ; perhaps at Emochyr, where it is said there is a *reilig* or graveyard ; see McArthur, 155.

UARUA, or Uaruigh, the bedesman's cave ; at Punterburn, or bedesman's burn, Corrie.

UASGHNOGH.—Headrick. The river of the hero-strangers—*uisge nan aoighe* ; another name for the Blackwater, unless the name be a corrupt form of *uaigh nan aoighe*, the sepulchre of the heroes.

VANNER-loch-hill—Headrick, p. 181—the pasturage loch-hill—Nor. *vangr*, field, pasture.

WHITEHOUSE—compare *weit*, the temple, the church, the sanctuary ; see Playstar.

WHITING BAY, the fishery bay, the bay of fishing,—Norse *veidhi*, def. *veidhin*, fishing, fishery.

WINDMILL-hill, the pasture hill, the pasturage hill—*wong muil* ; Scots *wong*, *wang*, *wangie*, a field of pasture.

YLE OF ARREN, The.—Rev. Timothy Pont.

Division IV.

ARRAN STUDIES.

CHAPTER I.

THE BARON'S SWORD-LAND.

Do Adam rut un Eva span
Wer was do ain edel man
Dem Got Soliche eren gan.

“ When Adam delved and Eve span,
Who was then a gentleman
In whom from God such honour ran ? ”*

SINCE the foregoing Alphabetical Arrangement has somewhat unceremoniously withdrawn many of the Arran local names from their “ local habitations,” we may now dismiss them to their proper seats, and take as early an opportunity as possible of visiting them at the stations which they have so long adorned.

The Island of Arran appears to have its name from the old champions, lords, and barons. To understand this properly, let it be observed that “baron” originally signified a warrior, a mighty hero, and, by consequence, one who earned his sword-land or “barony” by his prowess. In the Song of the Fight of Brunan-

* Taken from a MS. copy of the “*Biblia Pauperum*,” a Biblical rarity of the fifteenth century.

burgh we find *Beorn blanden feax*, the warrior with grey hair (Freeman), and hence it is easy to see that Fairfax, as a name, denotes fair hair; and so with Halifax, *haly* or holy hair. Isaac Taylor tells us that Halifax in Yorkshire derived its name from the "holy tress" of the Virgin's hair which so many pilgrims came to see. But it is not at all likely that the Virgin here referred to is the "Blessed Virgin," for "Virgin" was a not uncommon appellation of those devoted lady missionaries who did so much for the extension of the Christian faith throughout the land in early times.

One of the old names of Arran is Hersey (Hak. Sag. iii. 227), that is, Barons' Isle, Hero-chiefs' Isle,—Norse *hersa ey*. The meaning is much the same though we should think it *hers ey*, Army's Isle, Host's Island, for the word *her*—Scots *har*—was constantly applied to the hosts of Danish and Fomorian champions. Another form of the old name of Arran is "Herey," that is, Host Island, War-men Island; and "definitely" it becomes Hareyn, or Haren [harren], that is, *the* Army Island. When the Gaelic word *innis*, island, is prefixed to the last form we get *Insh Arren*, or Arran Isle; for in such circumstances, both in Gaelic and Scots, the letter *h* disappears. This is the rule, though there are exceptions. But when the Gaels said *Inis nan airean* they said Island of the hero-chiefs, Island of the doughty warriors, that is, the exact equivalent of Hersey or Herey. Compare Figatach in the Cumbræ "Alphabet," and observe that the ancient Danish lords and barons (warriors) of Arran may have often told that world-old Northern Tale,—how that Jarl

[yarl] married Erna, the daughter of Hersir (baron), and that the youngest of their sons was the "young" Konr or King.—*Thorpe*.

Speaking of these champion hosts reminds me of the host of instances which might easily be here introduced in illustration of the above exegesis. But as we have probably had enough of such dry details, it will be sufficient to notice Harlaw, host-hill, Harris or Harragh, host-island (*og*, isle), Harrington, the warriors' town, Cairnarran, the chieftains' cairn, or the cairn of the hero-chiefs, Herropsyke (Ewesdale), the army-hill brook,—and beside the great camp or fortress of Bruirashaugh, the burg of the Yeat lord.

CHAPTER II.

GREAT SIGHTS.

IT was my privilege to revisit Arran in the spring of 1873. Nearly ten whole years had passed since a young friend and myself stood together on the highest peak of The Goatfells in the "greyking" of an autumn morn.* A wreathing trail of mist shut us in at the time, and balked all our hopes of beholding the impressive spectacle, which more favourable weather

* Compare "Ere greyking of the misty morn :"—Professor Veitch, *The Tweed*, p. 139, l. 6. Dr Veitch says that the Scots term "greyking" is more specific than dawn, for "it indicates the appearance and fading of the dim grey or half-lit misty sky at the approach of the rising sun."

would have unfolded to our gaze. But I had been there before, and my friend drew what satisfaction he could from the fact of his having gained the summit of the mountain for the first time. We had just time to descend and catch the morning boat on her passage up the firth. As we steamed away from the Corrie shore, we had an opportunity of scanning the gradually fading features of the Sleeping Giant, and the towering pikes of granite which seemed to form a bristling fence around his cold Olympic bed. During years of work the memories of former visits to Arran, often enabled me in thought to traverse over again the scenes which had delighted me there in earlier days. By-and-by a strong desire to revisit the Island took possession of me, and the feeling was at length gratified in a series of visits. With no ordinary delight I renewed my explorations, and in the course of two years succeeded in adding largely to my knowledge of the historic treasures of Arran. Its natural history had previously much engaged my attention, but now hammer and vasculum were laid aside, and rocks and plants—while not unheeded—were looked at more as man's natural defences or the adornments of his dwelling-place. In short, my researches of late years have been chiefly directed to subjects pertaining to Man's history, and specially to the history of the races who now occupy Scotland. By a strict adherence to the laws and idioms of language I have sought to reach scientifically whatever gains might be forthcoming. And in Arran the results gained appear to have such special interest and freshness as to justify any attempt to make them known. As results that

lie all around the life of Man, they will serve to illustrate his history both there and elsewhere. Whatever helps to extricate the Past from darkness and to bring it into the light, must be welcome. For thereby the field of view is widened and its varied features better understood. As from an eminence the eye commands a wider range of vision, and takes in a fuller view of the landscape, so does our ascent into the Past discover a beauty and an order which till then were unperceived. In the lower grounds we see only what is immediately around us, and as we pass from point to point we notice many things which only close inspection can put us in possession of, but if we wish to form a just conception of the whole scheme which the several parts of the landscape combine to make up, we must mount some neighbouring height and from its clearer atmosphere survey the blended beauties of the scene. The result will be a decided gain in point of intelligence and wisdom to the calm observer, and no less will be the pleasure of it.

Similar to this is the method by which Man's life or history may be studied to advantage. The things which lie about our paths and homes; the events which are taking place in our own immediate neighbourhood,—these naturally claim our first attention, and in point of fact always do. From them, as from a centre, we pass by degrees further and further along the radiating lines of life, and from time to time, if we are wise, we shall turn aside to some eminent standpoint from whence to survey the united aspect of the details which had previously become familiar to us. It will be strange if such an exercise should not yield

both pleasure and profit. For the very effort to mount will quicken the intelligence and give strength to every faculty. It will stimulate the spirit to an intenser life, and brace the mind to a clearer and more refined action. And when the Mount of vision is gained there will be no lack of objects to interest the beholder or furnish subjects of thought. He will see the whole land through which he has traversed lying before him, and its several parts, standing out like characters distinct from each other, will not now appear isolated as before, but will link themselves together and form combinations which, like so many intelligible *words*, will bear to him bright messages of truth and joy. New to him will truths thus gained be, and to the freshness and interest of novelty will be added the charm of a most eminent utility. They will supply the capital on which he has to work, and armed with his newly-found resources he enters the arena of life with a more confident step and a more energetic purpose.

To see well the Island of Arran as a whole, and especially its noble cluster of granite mountains, we must not keep too far off nor yet approach too near. Two of the best stations for obtaining the finest views, are Kilblain in the south of Bute, and Kennara-brugh in the south-west of the Greater Cumbrae. From a nook near the foot of the latter Arthur Perigal, R.S.A., transferred with masterly hand and true delineation to his canvas the sublime features of the giant hills of Arran. From the same spot may be seen the foaming streak of White Water, as it plunges over the shoulder of the southern Goatfell, and gleams in the morning

sunshine like a cataract of sparkling diamonds. Over it tower aloft "in calm and graceful majesty" the sky-piercing pikes of the two great Goatfells (spike-fells), flanked by deep, dark-bosomed corries, which only a bright morning sun can penetrate. But if one wishes to see the most striking and least commonly-witnessed effects of the morning light upon the Arran Fells, he must get up before sun-rise on a fine summer's morn, and be ready to witness the first radiance of the lord of Day, as he flings his fire upon the peaks. Long before the lower hills have caught the light, the tips of the granite mountains will be seen glowing in the sunshine like the gilded horns of he-goats, and be almost heard antheming their hymn of praise. A few minutes more, and the giant band of towering pyramids, will stand revealed in all their grandeur and august proportions. You might fancy their resemblance to an assemblage of mighty heroes gathered round their chief and holding council with him on high affairs of state. With a marked individuality of character they stand, every one "the hero of a hundred fights," but no one of them exactly like any of his fellows. All of them, however, bear upon their breasts the scars which tell of long ages of battling with the tempests, and as we lift our eyes to their "brent" and furrowed foreheads and behold the crown of eminent dignity which every one of the august companions wears, there steals the while over us a feeling of unbounded admiration, and so long as we remain in their presence, nothing can break the spell which they exercise over us.

At other times, when a storm has just blown over, the dying wind may be seen toying with the tangled

lint-white locks of mist which hang about the Fell-heads, and anon be caught twirling the gauze-like fabric into every changing feature of unimaginable grotesqueness ; and when the sere and yellow leaf comes with clear skies in October nothing is more bewitchingly beautiful than the full-orbed Star of E'en as she looks out at her casement in the western sky right over the Arran Fells, shedding her radiance over the still empurpled peaks of the sunset hour, and directing her glance far down into the gloomy depths of gorges and glens. Pure, indeed, have been the emotions which scenes like these have kindled,—great and noble the thoughts they have awakened. I pause not here to review the lessons which such a dower of beauty and such superb monuments of Almighty power and wisdom are designed to teach us, nor to enlarge upon the Divine Creator's purpose in thus unfolding to Man the great volume of His handiwork. But, surely, here as elsewhere he who runs may read ; and if we fail to read the lesson, the fault must be ours, not His.

CHAPTER III.

ARRAN VISITED: ORIGINAL VIEWS OBTAINED.

IN order to make a visit to the Island of Arran, we may go on board the Campbelton Steamer at Greenock, and pass over to Lochranza.* As our good ship cleaves a

* The Island may also be reached by Steamer from Glasgow, and, by the same kind of conveyance, from Wemyss Bay and Ardrossan.

path for herself through the tiny billows of the Clyde Firth, we may call to mind the fact that Agricola, after he had got pretty well settled down in southern Caledonia, crossed the Clota or Clyde estuary and gave battle to the nations who dwelt on its shores. Captain White, in his book on Kintyre, doubts whether it was the Clyde that was then crossed, but the best commentators on the "Life of Agricola" are against him, and in favour of the view just stated. It is very certain that, long before the time of Agricola, the barks of many nations had swept over the blue waters of the Clyde Firth. Britons in their coracles, Scots in their curachs, Romans in their galleys, Saxons in their keels, Norsemen in their dragon-ships,—all have been here. So also have Fomorians and Firbolgs, Meatae and Attacots, Cruhne or Picts; and probably also men of Tyrian or Phenician race. But we cannot linger over questions like these, for the mountains of Arran are already in sight, and every stroke of the paddle-wheels lifts them higher and higher above the horizon. By the time we have reached mid-channel between Bute and the Cumbraes the Alpine panorama becomes intensely interesting. There are the Goatfells to the south, presided over by the patriarch of the group, and himself looking every inch a king of Fells. Further to the right is the beautiful cone of Keenahein or the Hinny's Pap, and right away over its shoulder is the beak-like pinnacle of Bennoosh. The next peak to the right is Sronahabar or The Giant's Nose—part of the great A'Chir [ahkeer] or Crested Ridge and sometimes called Brougham's Nose. From our station on the poop this polyglot nose will be seen towering

high above the Col or ridge, which comes between the head waters of Glens Rosa and Sannox. Next in order, turning the eye towards the right, is the towering *horn* of Keervohr, and showing, even from our present point of view, somewhat of the trident-like appearance which the view from the four granite boulders on the Lamash road betrays. Right beneath Keervohr lies a vast under-world of shadow, filling almost throughout the great hulk-like trough of Glen Sannox, and reaching far up into the dark recesses of Cornawhee. The next to hand, on the right, are the four sharp and lofty pikes of Caym-na-calyie or The Witch's Stride, and which are feigned in common story to be the facial features of the Giant asleep. Following up this fancy the popular eye has traced the outline of the giant's breast in the next great elevation to the right, and while some place a buckler with bosses on the breast of the giant, for his protection in sleep and long *siesta*, others feign that his massive hands are clasped in prayer, and that these, resting on his well expanded chest, form the huge knuckle-like projections which culminate in the peak of Greenan Ahval.

The nearest or outermost pike of the Witch's Stride* is sometimes called the The Hound's Tooth, and a veritable tooth or tusk it is, so far at least as the shape or form is concerned. "White as a hound's tooth" is a common saying, and, if the tale be true, our Hound's Tooth of grey granite will often show as white as any. The *eigg* or peak of Suy Faeroch, as

* Not "leap" or "step," as Headrick's book, "View of Arran," shows.

Pont wrote the name, is the only one remaining to be noticed here. It will be seen in front of the Hound's Tooth or the pikes of Caymnacalyie, and with these it is connected by the lofty ridge, which forms the northern wall of Glen Sannox. Some of the elderly Corrie men call this peak Suhergho, and it is now certain that the name has been formed on a Norse foundation (*berg-hoy* or crag-peak). Suhergas, the third form of the name, is similarly explained, because *as* denotes a top, head, ridge, edge; and the changes of some of the letters, are all explained by Celtic idiom and aspiration. It would be easy for me to give the whole details, but as we have probably had enough of dry philological analysis, I shall content myself with saying that the name of this peak signifies high berg or high crag—the suffix of *hoy* or of *as* being mere reduplication.

Since we are now nearing the coast of Arran, it may be as well to notice here the points of chief interest between Sannox and Lochranza. These may all be pretty well seen from the deck of the steamer, and it will save many a rough scramble if we make the best of them from our present station. Away over the waters, to the south, may be seen in the distance a prettily wooded eminence, which thrusts its head slightly forward into the sea. That is *Ceann-nallice* [kinnaleeky], or the head of the rock of slabstone, the point of the slabstone. Here is the Blue Rock which has often been noticed; and a short distance north of it is Caga, or the creek—at the *oyce* or water-mouth of north Sannox. Next comes a very beautiful carpet of green-sward at Ruantrah, or the point of

the meadow or lawn, *rudha an t-srath*, al. Rugshrath, a form which illustrates well the peculiar Gaelic idiom of the Arranmen. Hereabouts is a famous echo, which is fabled to have replied in Gaelic when addressed in English. Scarcely a mile from the sea is Rahvur, the citadel, the fortress—a great dilapidated *brough* or *burh* of the early ages, and set upon a hill. The Fallen Rocks come next, being only the wreck of a lofty crag called Kanil in Pont's time—*ceann aill* or cliff-head. Further on, towards the right and north-west, is Lagantuin, or the hero-chief's vale, and on its western side is Crogan, or the peak. A long shingly strand or beach comes next, and which bears the name of Melstane, or shingle-stone beach, from the Norse word *mel* or *mæl*, pebbles, as in the Scots term *mel-grave*, a gravel-pit. Here also is Melstane Point, and it is certain that the name has nothing to do with mill-stones. Next comes Lagan, or the little vale, and beyond it is the deserted home-stead of Kwee or the cattle-fold, norse *kui*, gael. *cuithie*. On the shore below Kwee there is a little green plat overlooked by ruins gaunt and grey—those of the salt-pans—beside a little *staith* or landing-place, which must have been called Kwee-port. About five hundred yards to the west of this port is the homestead of the Cock of Arran, and so named from the well-known landmark on the shore three-fourths of a mile to the north-west. Macalpine, the tacksman of this sheep farm, gave me the name of *Lagan iomaire eorna*, the little vale of the barley rig, as the appellation of a portion of his ground. From the homestead just mentioned to the Picture Cave, the distance is about nine hundred yards, and

may be traversed in eight or ten minutes. Now have we come to a place of genuine interest. It would make a splendid subject for an Arabian Nights' Tale. But even if the ability for this were forthcoming, it would not be possible to make room for it here.

CHAPTER IV.

THE PICTURE CAVE, ETC.

THE Picture Cave has been sadly neglected by the describers of Arran, and I cannot refer to a single work in which it is mentioned. Consequently, when I managed to warp myself through the strait and narrow aperture, which alone gives entrance to the inner crypt of this remarkable grotto, I felt as if something of the nature of a discovery had been made. Not a streak of light from the sun ever enters the cave, and the darkness within is as thick as the silence is profound. Sweet enough, however, is the atmosphere of the cavern, and by the help of a rush-light I explored it fully. Cones of stalactite, like icicles of spar, depend from the vault overhead, but not so numerous as in some caves. Its walls of red sandstone close solidly round it on every side, leaving only a narrow orifice at the bottom of a shaft by which admission can be gained; and even this cannot be effected without difficulty and a solemn feeling of imminent peril. For the entrance is formed

by masses of rock, which have slipped down from above, and got jammed in the crevice below ; but one can scarcely satisfy himself that a single piece of rock shall not be disturbed by a touch, as the adventurer scrambles through the aperture, and, coming down upon him like a portcullis, fix him as in a trap for ever. Nevertheless I went in, but only after carefully testing the solidity of the jaws and mouth-piece of the cavern. Scrambling up the narrow shaft, light in hand, my first feeling as I glanced into the dark recesses of the cavern—made even more pitchy black by the flicker of rush-light which filled the middle space—was one of indescribable awe. “Here at last,” said I, “is a cell for a hermit ;” and I searched the walls of the crypt for crosses or sculpture of any kind, but found none. “How then,” it may be asked, “do you call it the Picture Cave”? Simply because the grand outer gallery or corridor of the cave is carved all over with men-of-war in full sail, others with sails furled and yards squared, while here and there, among the great three-deckers of the days of Cook and Nelson, cutters and brigs are cruising about in all the glory of canvas and bunting. Pretty mosses and tiny seedlings of the Hart’s Tongue Fern, besides lichens and golden chrysosplene, adorn the massive walls of this romantic gallery ; while all along over the eaves, as it were, of this charming Arcade, hang a great profusion of Holly fern (*Lastrea recurva*), purple-cymed grasses, St John’s Wort, and other flowers.* Could the *eident* carvers of these quaintly chiselled

* All these were seen by me when I visited the Cave during my Christmas holidays of 1873. The beauty of the winter foliage of the evergreen Holly-

men-of-war return to the cave, they would see what a graceful drapery the hand of Nature has hung around their pictures; but since the dates incised upon the stone beside the ships, and the initials of their carvers, range from 1779 to 1791, there is not much chance of any of them being ever able to do so. Little doubt can be entertained that these figures and other carvings were executed by the miners who long ago quarried the cliff which is about two hundred and fifty yards to the north-west of the cave, and that while dwelling on this lonely shore they thus endeavoured to while away many of their leisure hours.*

Ere I quitted the cave, and, as I may say, the heart of the mountain, I estimated the dimensions of the cavern at forty feet by forty, while the height of the vault appeared to be about twenty feet. I observed a dark passage running away into the hill from the inmost side of the cave, but it was much too strait to admit of further exploration. Making my exit in safety from this grim abode of perpetual night, I could not help thinking, as I rested on a shelf of the corridor, of the old Saga story of Kali and his companions in the cave of Dolls-hellir, or the Goblin's Cave. "It was said that money was hidden there. The merchants went into the cave, and found it very difficult to penetrate into it. They came to a sheet of water stretching across the cave, and no one dared to

Fern was such as one could never become weary of admiring, and to-day the fragrance of some fronds of it which I gathered at the time, is as purely sweet and refreshing as it ever was.

* The length of the corridor or gallery which runs up to the cave's mouth, is about fourteen yards, and the width is about eight or nine feet.

cross it except Kali and one of Solmund's domestics called Havard. They swam across the lake having a rope between them. Kali also carried firewood and fire-making gear between his shoulders. They came to the opposite shore, which was rugged and stony; the smell also was there very bad, so that they could hardly make a light. Kali said they should not go any farther, and piled up stones as a monument. Then Kali sang a song :

Here I raise a mighty stone-pile,
In remembrance of our daring,
In this Doll's cave, dark and gloomy,
Where we sought the goblin's treasure.
Yet I know not how the captain
Of the ocean's gliding snow-skates
May recross the dismal water :
Long and dreary is the journey."

Ork. Sag., p. 77.

A descendant of the former tenants of Kwee calls the Picture Cave by the simple Gaelic appellation of An-Uamh [an-ooV], or The Cave.* In front of it there is a small creek or port on the shore, beside a dyke of large stones, and a "keppagh" or small tilled plot. From this creek to the famous stone called the Cock of Arran, the distance is about five or six hundred yards. Ramsay says :—"The Cock of Arran is a large stone on the beach, forming a well-known landmark to seamen. Formerly when seen in some positions from the sea, it presented the appearance of

* Other Gaelic words for cave, are *dearc*, *gurna*, *lusca*; Scoto-Danish *helier*, Norse *hellir*, Sc. *koy* and *kei* or *key*. Hence *kein*, the cave, as in Keins-caves, corruptly Kings-caves, and signifying Caves-caves by reduplication.

a cock in the act of crowing. Some idle or malicious persons have since broken off the head, which now lies on the ground beside the decapitated body." Instead of "head," it appears to me that Mr Ramsay should have said "beak." Lately I carefully examined the stone and found that its upper portion still presents the appearance of a great beak or spike, but it is possible enough that just a little bit may have been broken off the very tip. The point of the beak or spike is about eighteen feet above the ground, and the whole mass of the pointed block, as viewed from the west, greatly resembles a blacksmith's anvil, tilted up in such a way as to give its upper surface the slope of an ordinary roof. It occurs to me that its name is not a version of *coileach*, a cock, but rather a form of *cioch*, a peak, anything prominent like a gland or the nave of a wheel.

Next comes the Screadan or rock-slip, a vast *debacle* of huge fragments of rock lying at the foot of a tall cliff. Headrick informs us that a great portion of this cliff gave way about the year 1720, and came down with a thundering crash.

Dirnabol, or Earranamboule, is at the foot of a deep little glen or ghill, and gives name to a couple of cottages at the burn-foot. The steamer is now rounding the North Cape of Arran, and in three minutes, or less time, will be in the "chops" of Lochranza, or Loch of the Sea-Champions.

CHAPTER V.

LOCHRANZA.

A stout and well-manned yawl conveys passengers from the steamer to the stayth or landing-place on the shore of Lochranza. Here Pennant landed in the summer of the year 1772, and was hospitably entertained by Mr Lindsay, the minister, from whom he appears to have learned several of the local names in this quarter of the island. The first view of Lochranza and its girdle of mountains is most impressive. It is a place by itself, and scarcely anything like it can be found elsewhere. My first glimpse of it was caught early on a bright September morning as I turned the point of Ballynaw. Before me lay the calm waters of the loch, dotted over with herring "busses" * newly arrived from the fishing-ground; their brown barked sails loosely clewed up, and their crews busily occupied in shaking the silver-coated booty from the nets. Conspicuous over the masts of the fishing-smacks which lay at anchor around it, stood the old, grey, battlemented tower; its image mysteriously reflected in the clear mirror of the lake, and surrounded with the companion images of the vessels which floated on the waters. Round the margin of the sea-inlet little groups of white painted

* *Buss* is a west-coast term for a boat or little "smack," and is evidently a corruption of the ga. *bait*, boats.

cottages looked quite gay in the morning light, and high over all rose the crescent Alpine ridge of Greenan Ahval, its great under-lying corrie sunk deep in shade, but its scallop-shell bars all plainly visible. The picture was one that never could be forgotten, and in my memory it lay like a thing to dream of.

Mr Ramsay's* description of the place is so very beautiful that I may be pardoned for introducing it:—"There is perhaps no scene in Arran," says Professor Ramsay, "which so much impresses the beholder with the feeling of solitary beauty as the first glimpse of Loch Ranza. The traveller may perhaps be somewhat fatigued with this protracted journey, as on a still summer evening he rounds the Newton Point (Ballynaw). But tired and hungry though he be, and with the very smoke of the little inn curling before his eyes, let him pause for a moment at the entrance of the loch, and seating himself on a granitic boulder, quietly contemplate the placid scene before him. Trees there are few to boast of, and what is pleasanter, there are still fewer strangers, for to the traveller in such a scene, all strangers seem out of place but himself. The sinking sun shines bright on the gleaming peaks of Caistael Abhael [ah-val] and Ceum Na Cailleach, where the shadows of the ragged scars and deep hollows of the winter torrents, mingling with the lights brightly reflected from the projecting rocks, form a hazy radiance, which more obscures than illuminates the shady recesses of the rugged Corries. The tide is at

* Professor Ramsay, Director-General of The Geological Survey, "Geology of Arran," p. 36.

its full, and the lazy sails of many a lagging fishing-boat, the image of the ruined tower and of the green hills around, lie calmly reflected in the unruffled waters :—

‘ The lake return’d in chasten’d gleam
The purple cloud, the golden beam ;
Reflected in the crystal pool,
Headland and bank lay fair and cool,
The weather-tinted rock and tower,
Each drooping tree, each fairy flower ;
So true, so soft, the mirror gave,
As if there lay beneath the wave,
Secure from trouble, toil, and care,
A world than earthly world more fair.’

“ But it is in a cold February evening that the pleasant solitude of the place will be most esteemed. There, seated at a blazing peat-fire, as the geologist extends his notes, or arranges his specimens, after his day’s work, he will hear the piercing wind whistling down Glen Chalmadael, and the narrow pass of Glen Eisna-bearradh, then dying away as it reaches the wider expanse of the loch, to be again renewed by a louder and a shriller blast. And as he loiters to the door to speculate on the probabilities of the morrow’s weather, he may chance to see the burning heath, like the beacons of old, blazing on the hills around, and faintly gleaming on the far distant headlands of Argyleshire.”

Full fifteen years passed ere I revisited Lochranza, and this second visit was made in winter time. Lovely sunshine greeted my first step to shore, and though deep snow garmented the mountains, it could scarce lay a flake that would rest in the vale of Lochranza. The fine weather continued through all the days of

my stay except the last, for on the evening of that day, after exploring the Picture Cave and the coast as far as the Fallen Rocks, I caught the full fury of a tempest of wind and rain from the south-west directly I turned the elbow of Ruantrah (the point of The Green), on my way to the hospitable house of North Sannox. Here I rested nearly an hour, and, as by that time the tempest had well-nigh blown over, I set out for Lochranza by the inland road. It was a grand sight to see the great squadrons of cloud, now relieved of their watery burden as of so much *impedimenta*, hurrying away over the summits of the lofty mountains, and showing now and then the edge of the silver lining which they had borrowed from the moon. Presently the fair Empress of the Night made an appearance herself, though only for a second or two ; but by-and-bye, as the wind parted the cloud-rack, she took many a glimpse of the wild tumult which filled the glens of An Teyna, and brightened up with her rays the foaming rage of their torrents.

With snow on the Fells and a bright sun overhead, it was not possible for me to see by day much of the "gloomy grandeur," which Lord Teignmouth observed in the Winter aspect of Lochranza. When a casual snow-shower fell at noonday, the high temperature of the vale and sea-loch speedily sublimated much of it in the form of vapour, and soon this vapour could be seen curling up the hill-sides in beautiful wreaths of gossamer-mist, till it became lost in the sheen and glancing brightness of the snow which lay on the forehead of Tornidaneun. But when the short-houred day was taking his leave, a grey twilight stole into

the vale causing it to appear like a vast amphitheatre, of which the surface of the plain and lake was the floor, the terraced sides of the lower hills the benches, tier above tier, and the craggy cliffs along the oval of the sky-line the upper rim of the solid and stately wall which compassed it about; while overhead a vaulted roof of purest azure, and gemmed with twinkling stars of gold, seemed of itself to settle down upon the coping, at once completing the building and adding immensely to its magnificence.

We may now go out once more and visit the Places of Lochranza. From these we shall pass over to Brodick by way of Sannox, visiting as we proceed a goodly number of the old Arran Stations of her Local Names. From Brodick we shall make our way to Whiting Bay doing the same thing, and thence to Lag, and so on round the west coast of the island till we reach Lochranza again.

CHAPTER VI.

LOCHRANZA PLACES,—
THE TABAIL, NEAGLES, KEILEEBERTSH, NARAHAN,
THE HOSPICE, THE RAINNIES.

The Stayth or landing-place at Lochranza may be taken as the starting point of our Tour. It has already become familiar to us. Near the Stayth is a rivulet which does not appear to have a name. It

might be called Stayth-burn. Crossing it, the first houses on the right bear the name of Earranbeag, or Urinbeg. If the latter be the proper form of the name, it is very likely to be founded upon the *eyrin*, or the shingly beach, adjacent. On the left stands The Castle upon a tongue or spit of land, and it is said that "a hoard" or treasure lies buried below the table in the hall. Stories of hidden treasure are rife throughout the West, and indeed, throughout the whole land. They remind us of the Doll's cave and its reported treasure, as mentioned above. "But," it has been asked, "where is the table?" It is evidently contained in Tabail, that is, baron's castle, lord's castle,—*an t-adhbhl' fhail*. So that old tradition of the table in the Castle-hall of Lochranza appears to have preserved for us an old Gaelic name of this same tower or castle. It is all the more likely from the fact that Stirling Castle is also a Table or Tabail, and it is "round," apparently because it was the castle of the lord of the Cruithne or Picts,—the name of the nation being confounded with *cruinn*, round. As for the Arthurs of Dumbarton and Stirling Castles, they are to be referred to *ardthriath*, a chief lord, a chief ruler.

Pass the Free Church and come to Clacharen, or the little stony field, on the right. On the hill above are the ruins of an old *brugh* or fort, the name of which may be anglicised Craginagairy, according to local pronunciation, and meaning the champions' crag. Next comes the Hotel, then Neagles, or the Church; then a path leading up through Marknaheagles (the kirk-land) to Crocanloch, or knoll of the loch, on the right. In the neighbourhood of the last are,—Craig-

avyeta or wild dog's crag, Bawnagearc or the hens' hut, Slochtyduh* or the dark chasm, rift or gorge, and down which a torrent comes trampling on with rapid step; Blairnagabar, the field of the sticks, beyond the brow of the hill which forms a crescent-shaped *coom* here; and the mill-houses at Lochavoulin or the Mill-pond. Passing on to the bridge which carries the road over Glansnabeira Water, notice the *armot* or meeting of the Water just mentioned with that of Callodale; for about one hundred and forty yards above this Water-meet will be found the site of the ancient church of Keileebertsh. Close by the confluence of the waters, but on the farther side of Callodale or Calmadale Water, there is a pretty steep bank clad with broom, and at the upper end of this bank a thorn hedge runs about due north from the riverside towards the foot of Creag Ghlas, but keeping a little to the east of Malcolm Ker's house. Now, in the corner or angle formed by the lower part of this hedge and Callodale Water (but on the east side of the hedge), stood Keileebertsh or the Mass Kirk. The site may be well seen, if the traveller will pass on from the bridge up the ascending road towards Balleara [ballarry], as far as a point or part of the road at which he will have the gap or gorge of Easnabeira opened up full to the view. At this point of the road he will find himself close to a gravel pit (Melgrave) in a knoll, and now looking over to the hedge near Ker's house, and tracing this hedge with his eye downwards to the Callodale Water, he will unfailingly deter-

* If any one wishes to anglicise a word like this, he has only to follow the analogy of daughter, slaughter, *etc.*, and say Slottydoe.

mine the site of Keileebertsh. The site is specially identified with a slight green swell in the field, between the river's brink and a small bank or terrace about forty yards to the north of the river. At the foot of this terrace, and about a stone's cast from the eastern side of the thorn hedge, is the Well or fountain, and on the site of the church there is a small boulder or earth-fast stone. The last of its foundation stones are known to have been removed by a certain party; and the churchyard, or God's Acre, extended as far as the hedge, for when Mrs Ker's father dug a trench for the first planting of this hedge, he found a kistvaen with bones in it, but whether this was a solid stone coffin of the pure ecclesiastical type or not, I could not find means of determining. The older name of Keileebertsh seems to have been Naraghan, anglicised Narahan, that is, the Sanctuary, the sacred house; and Naraghan is still the name of the hamlet adjacent to the site of the ancient church. Another old name of the place—perhaps the oldest of all—must have been that which is found in Callodale, or the dale of the house of prayer. See *passim* above, and Achanhileebertsh in the alphabetical list. The name of Callodale has, since Pont's time, nearly three centuries ago, been corrupted into Calmadale, or else the latter is formed from Coum-by, *i.e.*, kirk-town. Since Bally-naw was either here or in the near vicinity in Pont's time, it can scarcely mean New Town: it rather signifies holy men's town, and, according to many facts and analogies, must have come to be applied to the whole of the eastern side of Lochranza vale, from the Mass Kirk to Dirnabol.

According to my informant there was "great war" and much carnage was wrought at Keileebertsh,—a statement which may be regarded as a piece of true history, for the whole locality is eloquent with memorials of the Vikings [veek-ings]. Now all is peace in the dale, and even the green site of this ancient church occupies a spot well-removed from the little busy world of the summer Loch-side. There is an air of retirement about the locality, for much of the outer world is shut out from view, and well would the place suit the meditative habits of the old clergy. The deep-voiced roar of Easnabeira sometimes breaks in upon the stillness, and blends its *bass* with the sweet warblings of the song-birds in the grove. As for the mountains which shut it in,—There is the mighty ridge of Ahval or Greenan Ahval as you look through the deep gap of Easnabeira or 'the cascade of the grisly goblin.' To the left, in front, is the lofty crag of Torr-nid-nan-eun, or the hill of birds' nests, for eagles and *shokes* or hawks used to build in the clefts of the rock, and here at its foot is the homestead of Ballearra, or the house on the chine (of the hill). Away to the right again, or south-west, is the rounded summit of Maelvohr, as they call it here, though one would have expected Maelmohr. But the gender of some Gaelic *nouns* is not very well fixed, and I could give a dozen of them about which doctors disagree.

Some people say there was a nunnery here, but I cannot believe it. Neither books nor men, so far as known to me, can be found in possession of any evidence by which to support the averment. There may have been a school for girls here in ancient times, and

there is the certainty, drawn from many analogies, so far as that goes, that there was here an ecclesiastical Inn or Hospice, over which the chief clergyman presided, and into which he received catechumens, travelling clerics, and such studious youths as were desirous of being trained for service in the Church. It is no good evidence of Keileebertsh's having been a Cloister Yard, to say that the people sometimes call it An Eaclus Papanach, for the studies we have made prove that this is a recently-invented and applied name. But if the holy Maids, the "Brides of Jesus," were really here, they must have been happy as birds in such a lovely vale. How flowers, and songs, and burn-side walks, alternating with the serious business of their lives, would variously engage their attention. How readily they can be imagined—vespers said and holy hymn sung—looking out from their Cloister Girth into the clear night, to admire again the mighty procession of Pleiades and Orion and the kindred host of heavenly brilliants, and after a long delighted gaze, withdrawing their eyes only to find them immediately met by the awful depth of darkness which fills the gorge of the Cataract, and clings like a coffin's pall to the skirts of Tornidanain. Would not such impressive contrasts solemnize their minds, and carry their thoughts upwards to the God who made the heavens, and reared those giant hills which guarded their home?

Before bidding adieu to Loch Ranza for the present, let it be noticed that *language* like Truth is its own interpreter. Since I wrote so much of the "Principles" as are given in this work, I have come to find in Arran

itself full evidence that the *Rainnies*, who give name to Lochranza or Lochrenasay, were in the later age regarded not so much as robbers or pirates, as brave men, warriors, champions. The history of the change in the meaning of the term, and the philosophy of it, might easily be given, but bits of the evidence will occur as we proceed, and parallels to the fact are sufficiently common to make explanation of it unnecessary in this place. Accordingly, when I find Renisdal (pronounced *rainisdal*) given as an old name of the vale of Lochranza, I translate it Warriors' Dale, and so with Raenaseit—another old name of the same vale—that is, warriors' dwelling-place, champions' seat or place of settlement.

Quite near to the hamlet of Narahan is the brook of Allteidrich, or the brook of the Preceptor. It comes from the north and falls into Callodale Water. For notes on this brook and its neighbour Allt-challin, see the alphabetical list of Arran names, *supra*. Pass up Glen Callodale; peat mosses; fine view—in fine weather—of Ahval and the pikes at the Witch's Stride, on the right; the pretty picturesque vale of north Sannox comes in sight; the steep slope of Anteyna, right; fine view of the Hound's Tooth through the gap between Anteyna and the ridge of Suy Faeroch; fifty minutes walk from Narahan to the bridge thrown over north Sannox Water; here is a fine double fall or cascade; in five or seven minutes more come opposite the *lairaichean* or ruins of north Sannox hamlet, and also of the ruined fort of Rahvur on the hill, both left; traverse another mile and reach the farm-house of Sannox.

CHAPTER VII.

SANNOX SCENES AND SITES.

HERE the traveller should pause, and looking towards the lofty pinnacled Bens, contemplate at leisure a spectacle which is held by the best and most experienced judges to be one of the three grandest and finest in all Scotland. The last time I was here, this magnificent sight was enjoyed to perfection ; for the day was one of the brightest and most beautiful, though in the month of November. Standing on the road by the farmhouse, I looked up to the mountain peaks, which here group themselves together in the most sublimely picturesque manner. There, in the centre, rose the towering majestic spire of Keervohr, or Kid Vol, as Macculloch calls it ;* to its left Keenahein or the Hinny's Pap ; and to its right the Hound's Tooth and the other bristling pikes of Drimeich (the Nag's back) at Caymnacalyie, or the Witch's Stride. Farther to the right, and at a greater distance from my station, loomed the mighty pile of Ahval, or Greenan Ahval—his brows lightly wrapped in a fleece of snow-white mist ; and still farther to the right, but almost at hand, the jaggy peak of Suy Faeroch completed the picture.†

* I venture to assert this, for the evidence before me is amply sufficient to determine the point. The "Kid Voe" of the ordinary editions of Macculloch's *Western Islands*, ii. 314, must be a misprint. Kead Vol, following Pont so far, would be a preferable spelling.

† This striking piece of scenery is well described by the Rev. David Landsborough in his excellent little book, *Arran, and How to See It*, p. 30.

Deep and darkly below slept the shadow in the great chasm of Glensannock, but bright day lighted up the romantic *strath* beside the farmhouse, and danced joyously on the gleaming wavelets of the bay. Not a sound stirred the air but that of waterfalls and rushing river, the crowing of the cock in the barnyard, and the happy "chucking" of his mates. A few sail-rigged yawls lay at anchor off the *oyce* or mouth of the river, and away over the firth many a vessel spread her white wings, like birds upon the deep. The whole combined to form a scene rarely beheld, and presented a picture which should not easily fade from the memory.

Turning the eye towards the Sannox shore, the traveller will observe the pretty copse-clad eminence of Kinnaleeky; and it may be remembered that at this point we began our survey of the north-east coast of the island. Viewed from the north about Ruantrah, this eminence exhibits itself in the form of a little headland of great beauty, and has reminded me very much of its likeness to Eggarnes, or the Ness of the ridge, in Wigton Bay. Passing now onwards from our temporary station on the road near Sannox House, and proceeding towards the river which flows through the glen, we may notice, in the field on the right, a pretty tall *seile* or pillar stone, but still not so tall as the one which stands in the Manse garden to the left. These stones may be justly held to mark the graves of ancient heroes (*sonn*, a hero, a warrior), for the names of hundreds of such monuments distinctly state that the monuments themselves were set up for that purpose. Over in Bute there, and at a spot almost visible

from our present position, there stands in a wood a portion of an ancient monument in the form of three great rude pillar-stones, and its name tells us that it is—The ruin of the Sepulchre of the Celtic lord.

Presently we reach the rustic stock-bridge and cross Sannox Water, then pass along the river-holm or meadow to the green lane which conducts to the old cemetery of Clah Veeghal. Here a church is said to have stood, and the statement need not be doubted. But not a relic of the little oratory exists, unless one may be found in the remarkable piece of sculpture which has been fixed in the wall beside the churchyard gate. As we pass up the green lane, or Kirk-lane, notice on the left a little streamlet close by the roadside, and which, for the sake of easy reference, may be called Kirk-burn. Close by the margin of this streamlet, and about the distance of a stone's cast from the shore road, there is a green knoll or mound of large size, clad with a few hazel bushes and a fine old hawthorn of five stems, which unite at the surface of the ground. A high degree of interest attaches to this mound, and it is well known that the residents in the locality have such a veneration for it that on no account will they suffer it to be touched or removed. It is clearly an artificial mound, for several breaches made in its side by the rabbit-burrows disclose the fact that stones are mixed with the earth of the mound, at the depth of about a foot beneath the surface. As to size, it is seventy yards or thereby in circumference at the base, and about thirty yards from rim to rim as one walks over its summit from the floor of earth on which it rests. In vain have I

demanded the name of the mound ; yet a name it must have had. Can it be really the true Clah-Veeghal of this locality, although this name is sometimes applied by the men of Arran to the churchyard a little higher up the lane ? Or can it be the cairn which Pennant calls Mac-farlane's Carn, and which he places, though very indefinitely, somewhere in the Sannox quarter ? Or, again, can this mound or tumulus have anything to do with the name of Sennock or Sannock, in Sanaig Keilveichal,—another form of the name of the old churchyard here ? These are questions which might be answered, but the answers would give small satisfaction unless the whole of the facts which I collected on the spot were detailed and discussed at length. To do so would far outrun the limits of this little work, and therefore I shall only make here a few observations regarding this interesting mound,—reserving for some future occasion, if possible, the full determination of its name.

Now if Clah-Veeghal be, indeed, the name of this mound, it is an appellation which readily yields the meaning of—The grave-mound of the foreign lords. If it be Macfarlanes-Cairn, then I should say that this appellation denotes the cairn of the field of the sea-rovers or Fomorian champions. And if the name of Glensannock have anything to do with the mound, then from this name we draw the meaning of—The Glen, or the burying-place (*cladh*), of the valiant heroes. The situation of the mound—on the low-lying holm below the adjacent terrace in the field—suggests the idea that the tumulus must

have been placed there at a comparatively recent date, and may not be older than the period of the great descent of the Northmen upon our coasts. For one can scarcely scan minutely the features of the locality, without observing that time was when the river must have swept over the low ground on which the mound rests. My own opinion of its character, after several careful studies of it, is that it is a true barrow or grave-mound, but whether it contains the ashes of Scandinavian champions or those of some ancient Arran worthies, it is, in the absence of a reliable name for it, impossible to determine.*

In the field on the right-hand side of the green or kirk lane, and at a distance of one hundred yards from the mound or barrow just described, may be found the remains of a vast Cairn called Aorinn [aerin], or The Cairn. This name is pure Norse—the vowel of the first syllable being slightly changed by the Gaelic influence. The cairn itself stood near the edge of a brow or terrace which slopes down to the river-holm.

We may now step up to the gate of the church cemetery of Sanaig Kilveichal, or Clah Veeghal. It will be observed on the left, enclosed by a modern wall, and embowered in dark green shrubbery. Here sleep the forefathers of the hamlet—it, too, all removed, save the aged ash-trees—and a more calm, secluded spot than this sacred *reilig* or churchyard

* The adjacent terrace, it may be mentioned, contained till lately the remains of a strong ancient wall, but it could not have been a sea-wall, and was rather, in all probability, built by the early ecclesiastics and Christians of the place, in order to fence their tilled land and keep it from being overblown with dry shore-sand.

could not easily be found. No one dares to call the place Kilmichael, but some of the books on Arran say that within the sacred precinct there once stood a church dedicated to St Michael. Upon what authority this is stated I cannot divine, and none is given. If the men of Arran are appealed to on the question, they deny that there is any "Kilmichael" in Arran, except the one in Glencloy. Such a denial was first made to me by one of the parish clergymen, who has been long in the island, and he ought to know very well about the matter. His statement rather interested me, and it has been found since that the Corrie people say the same thing. After directing much attention to the question, I have come to the conclusion that if there be, or have been, *one* church in Arran dedicated to Saint Michael, there must have been, at the least, *three*; for Pont places a KilMichel at Balnacoule, and Martin calls Machrie Water Kirk-michel river. But, while "Michel" may be regarded as a tolerable representation of the old name of all these churches or oratories, it is not possible to see that it means or represents the name of a "saint." It is rather, in my opinion, to be regarded as a form of *magh chill ghuidhe*—i.e., the field of the house of prayer, the church-land. This has been stated above under Killemichel and Glencloy;—which see. If "Michel" could have a Norse or Dano-Scottish origin, *muk-kil*, monk-cell, might be suggested. So also might *vigil*, holy-house knoll, and with this may be compared Senbigil in Mikkil-dale of Ewesdale, where there was a *dearrach*, 'duris,' or oratory. But, perhaps, better than any of these is *beag chill*, or tiny

church, with *kil* afterwards prefixed. *Wigol*, or battle-hill, can scarcely be applicable here, though *mak-hil*, or champions-knoll, might be descriptive enough of the Clagh-veeghal mound.

With regard to the church which stood in the cemetery of South Sannox, another suggestion may be made. Senoc was a laborious and famed evangelist of the sixth century. He appears to have planted several churches in Argyll, one at Luss, and another at Callander. "Finally he suffered martyrdom for the truth at Bandry, where a cairn and large stone, on which is carved the effigy of an ecclesiastic, were erected to his memory."—*Kal. Sc.* Now, there is a Bandry or Baudrie near Luss, and this is a name which (in the despite of possible misprints or clerical errors) may be safely interpreted as the Chief's residence—*baile an treith*, and probably referring to Ross-dhu. Had it not been for the presence of this name at Luss, one might have thought of Bandry as the fair strand at Sannox, and the effigy in the wall of the cemetery there as the sculptured bust of Senoc. But, nevertheless, it may be observed that the name of Clah-veeghal-Sennock has its straightest English in—The cemetery of the tiny church of Senoc. After this more need not be added. It is clear that, in regard to the now obsolete church of South Sannox, we must wait for more information, although where it is to come from is not clear at all. At the same time, the suggestions which have been made may serve, in some measure, to aid the researches of others.*

* Saint Senoc is also called Kessog, and some of the knowing ones about Callander say that he is the patron saint of Scotland, that he was

CHAPTER VIII.

BEACH-FOUNTAIN; THE SCOTS; WAR-CRY OF THE MEN OF HAWICK EXPLAINED.

WE may now retrace our steps to the shore road, and, from the foot of Kirk-lane, pass on southwards for a few yards till we come to what may be called Beach-fountain. This is a fine spring of sweet water on the left or eastern side of the lode or way—*lode* being an old term for a road or path. How thankful the traveller often is for a draught of genuine cold water! And here he will find it genuine to the core. The spring is just such an one as that which Ban Macintyre has sung in the following lines:—

“The wild wine of Nature,
Honey-like in its taste,
The genial, fair, thin element
Filtering through the sands,
Which is sweeter than cinnamon,

And is well known to us hunters.
O, that eternal, healing draught,
Which comes from under the earth,
Which contains abundance of God
And costs no money!”

a priest and warrior, and that he was slain in the year 451, although he was only born about the year 488.

On the left hand side of the gate of South Sannox cemetery there is a block of red sandstone, about two feet in length and nearly two spans in width, built into the wall. This stone was found about the churchyard. Upon the upper part of the face of the stone, and rather to one side of it (as if the rest of the stone had been imbedded in the substance of a wall), there has been chiselled a boldly and well carved image of the head and face of a man. The countenance is a very striking and noble one—the features and general style decidedly leaning to the Celtic type—and the cheeks are deeply sunken or hollow, as if intended by the ancient sculptor to represent the emaciated appearance of a recluse, or of a cleric strongly addicted to asceticism. This sculptured stone appears to have formed a corbel in the old church.

So did George Borrow render the Gaelic verse of the Celtic bard.—*Wild Wales*, ii. 112. While we sit by the fountain and take rest for a few minutes, we may survey at leisure the clear, green-tinted water of the river as it mingles with the brine only a few paces from our feet. Scarcely have we let go the last thoughts that struck us, as we turned away from the quiet churchyard. That one generation comes and ere long gives place to another is one of the common-places of observation; but it is not every one who learns at once from it the lesson of forsaking the false and pursuing the true; of dying to the wrong and living to the right. There are many kinds of death in the world, but the noblest of them all is the death of ignorance, evil, unbelief, wrong-doing. If a man can die to these and go forward into the life of a wisdom that is from above; into the life of a devotion to duty and the God who prescribes it; into the life that recognises the image and reverences the sacredness of truth; into the life of a self-sacrifice which is guided by the light of faith, hope, and charity,—he shall, in that case, have no lack of happiness, or of ability to fill with honour the sphere of work in which he moves; he shall have every opportunity of doing what good he can in the world, and shall have no occasion to throw dust in the eyes of his fellows, in order to make them believe either in his integrity or the purity of his motives.

But here comes the news-boy from the early steamer, and though we care not—while in the presence of so much beauty and picturesqueness—for the latest telegrams or the general news of the world, still we may

do a little trade with the loon, and help him to make an honest penny. Accordingly we put ourselves in possession of several of the morning papers, and speedily one of our party, as he glanced over the columns of *The Scotsman*, lighted upon an able review of the latest volume of Dr Freeman's History of the Norman Conquest of England. Here, thought he,—here must be something to remind one of the old settlers in Arran, as well as in other parts of Scotland. And so indeed it proved. In one of the passages cited by the critic from Dr Freeman's work, the learned historian makes reference to "the true Scots," and does so in such a way as to suggest the idea that he considers the true Scots to be a different race from the Teutonic races of the south and east of Scotland. Now such a conclusion would be only true in part, for to my mind the Scots were originally a Teutonic race, of which a large section came into Scotland with tongue unchanged, whereas another section came into it with a strong dash of acquired Celtic blood in their veins, and a hybrid dialect of mingled Gaelic and Danish on their tongues. The term *scot* signifies a man, a hero, a warrior; and it is just as easy to perceive that Danish Scots could make alliances with the Gael, and so learn the Gaelic tongue eighteen centuries ago, as it is to know that thousands of Northmen made such alliances in the ninth and tenth centuries, and left behind them a posterity which to this day, on the coasts of Argyll and The Isles, speaks a mixed Danish and Celtic tongue. But does the acquisition of a measure or smattering of Gaelic make a Dane a Gael? Does the acquisition of a measure of English make a Scotsman

an Englishman? If it does not, then in so far as the old Scots acquired only a measure of Gaelic or Irish Gaelic, they did not thereby become Gaels. In some cases the descendants of Scottish and Celtic alliances may have acquired the Gaelic tongue in such measure and in such purity as to entitle them to the appellation of Gaels, but they nevertheless continued to be cousins of those Scots in Scotland, who had learned but little of Gaelic, or even none at all. And when the Scottish kingdom was set up by the Scots, Scoto-Gaels, and Scoto-Peahs, the Scotsmen in Scotland were so strong in numbers, and continued to be so, as at once to dwarf into comparative insignificance, and absorb immediately into their ranks the handfuls of Englishmen who came into their country in the days of Eadgar and David. Dr Freeman speaks of what he calls "English Lothian," but the territory he refers to may with more propriety be denominated Danish or Norse Lothian. At the same time it is Scottish Lothian, because the names of Dane, of Northman, and of Englishman are, in Scotland, all swallowed up, or thrown into the background, by the name of Scot. More than this cannot be introduced here, but the question will be presented at greater length, and with full illustration, elsewhere.

In accordance with the view which regards the Scots as originally a Teutonic race, we may also speak of them as *flemings*, but, of course, only so in the sense of mere strangers, as the custom of the people is, and without reference to any special country from which they may have come. Now, into the island of Arran many such *flemings* came, and the descendants of some of these strangers are the Macmillans of the

Island—the word *fleming* being actually contained in the name of Macmillan. That the Macmillans and other fleming settlers in Arran were Scots or heroes—Norse *skatar*, *skotar*, heroes—may well be believed, and though their posterity came to use a mixed dialect of Danish and Gaelic, they were not in that respect far removed from the Scots of Ayrshire in the days of George Buchanan. Only a few generations back, a certain kind of Gaelic was spoken in the glens of Ayrshire; and in the larger villages a great deal of Gaelic, besides a considerable sprinkling of Kymric terms, was infused into the Lowland Scotch. Can we then, with these facts before us, call the men of Kyle and Carrick Scots, and deny the name to the men of Arran?

Ere we leave our station by the fountain let us take another glance at the charming vale of South Sannox. Possibly enough it may have sometimes been called Crisdale, for in Scotland as well as in Cumberland we have places which bear the name of Crisdal or bedesmen's vale. One of these is in the Lammermuir above Cranshaws, and gives the name of Crystal Well to a certain fountain near Friardykes. Even in Arran to this day, as we saw above when treating of Grisedale, the word *cuir* is in use to signify a bedesman. There is the Sannox mound which has interested us so much. Does it not remind one of the Hawick Mote and of the story of the worthy who, when asked by a visitor whether the Mote was a natural or artificial mound, replied, "O, sir, it's neither naitural nor airtificial: it's just the Hawick Mote"? Probably that same worthy

could have given as characteristic a version of the famous words—

Teary bus teary oaden,

but as he does not appear to have done so, we must see if we cannot give account of them. These words were long the war-whoop or gathering war-cry (slogan) of the men of Hawick, and, according to *The Scotsman* and other authorities, have never been explained. Dr Jamieson, the learned author of the Scottish Dictionary, tried his hand on them, but his non-acquaintance with Gaelic introduced an element of incompetence which, for such a task, he would have been the first to acknowledge. The words of the Hawick slogan have therefore remained unexplained, but they need not so remain any longer. They are simply the first line of an old Gaelic war-song, and may be freely rendered—The Captain's on his legs with all his mighty men. More literally the line or verse may be translated—The captain (*or* lord) has arisen, and arisen have the heroes. The lines which followed would probably go on to say—Now may we all make ready for the fray, or words to that effect. Written out in modern Gaelic, *Teary bus teary oaden* is *Dh'eirich aba's dh'eirich aoidhean*, arisen has the chief, and arisen have his heroes. Compare "*Do lub e na neamha*, he bowed the heavens" (Smith); also the Gaelic version of Luke xxiv., 34, and

Bho' n-a dh eirich a ghrian,

'S gu'n do chuir i fo a sgiath na neoil:

Because the sun has arisen,

And because she has put the clouds below her wing.*

* J. F. Campbell's Letter to *The Scotsman* of Nov. 13, 1875.

It is most interesting as well as instructive to find such a fragment of pure old Gaelic in the heart of Teviotdale. It may with confidence be left to the future of Scottish philology to determine whether the above is a true version of the Hawick slogan or not.

Must we now turn our backs upon the vale of "Sennock" or Sannox without our having reached any kind of satisfactory intelligence in regard to its name, or that of the old church of Kilveeghal? "Not if I can help it," says the writer; but since we have all done already a pretty fair day's work, we may as well spend the afternoon according to our individual fancies—agreeing, however, before we part for the day, to meet here again to-morrow morning. If by that time Kilveighal or Calveeghal does not yield up its secret, I give it up—for a good while, at least.

CHAPTER IX.

*CALWEYDALE—CANDIDA CASA; SANNOCK; THE
GOOD PASTOR.*

CAME the morning robed in light, and hung her banner out above the gateways of the day. Her earliest beam smote the trident-peak of Keadd Vol. Presently there came another and at once, like a fairy clothed with light, went a-searching through the crevice on

the forehead of the Fell. Then another and another in quick succession came, and without a moment's delay, began peering into the clefts and crannies which scar the shoulder of the mountain. Soon a great troop of these Light-elves was busy at work, exploring every nook and corrie, lesser spike and pinnacle ; while every one of them was happier than another at having found a pretty thing to brighten up, and make once more visible to mortals. If any of the latter class of beings had been early astir, they would have seen not only the arrival of the bright little fellows, and the many little gems of light-and-pencil sketches which they first dashed off on face of sky and fell ; but they would also have witnessed the splendid scenic effect which, in the next instance, their fine artistic touches harmoniously created.

With the morning came other messengers of light. Bright spirits of the Intelligence they came, every one after his ministry in the collegiate faculty of Mind, and filling all Thought-Land with scenes of busy life. First to come was the gentle herald, who gently opens the door of consciousness, and lets in upon the soul the light of a new day. Nearly at the same instant came the grateful spirit with a suggestion of devotion in his wings, and when his ministry was fulfilled there immediately appeared a little Mercury, saying "Calwee, Calwee," in a way that attracted my attention. The word was not unfamiliar to me, and I had noticed it months before as having possibly some relationship to Kilveeghal. So said I to my little interviewer, "Calwee I know, and Kilvee I know, but what sort of a word comes in for the ending of Keilveeghal ?" Quick as

thought came the answer—"dal!" It seemed to fall on my ear like the clear note of a bell in the calm morning air, and to have had its birth-place in a clear sparkle of the purest light, which gleamed against the deep blue sky. At once all my difficulties with Kilveeghal vanished, and "Kirk-Dale," as its true meaning, rose to my lips. More literally interpreted, Kilveeghal [keel-veehal] signifies House-of-prayer Dale.

Here, as elsewhere, truth is its own evidence. From every quarter of the land comes a cloud of witnesses, testifying to the soundness of the conclusion. Coludi claims the Calwee or Keilvey of Sannox as a sister house of prayer. So do Glasgow, Collace, Kelso, and hundreds of the same stock, whose names being interpreted signify house of prayer. Surely the early Christians must have had much and intimate acquaintance with the words and truths of Holy Writ, else how did it happen that their favourite designation for a place of Christian worship was drawn from the very words of the Great Teacher Himself,—“It is written, My house shall be called the house of prayer; but ye have made it a den of thieves?”

It seems scarcely necessary, after the numerous illustrations given above, to delineate the process by which Calweydale becomes Calveeghal; but, for the sake of those who are less familiar with the Gaelic idiom, it may be stated that the *d* in *dal*, a dale, has been aspirated, and then pronounced like *gh*. The Callodale of Naraghan has escaped the altering force of aspiration, probably because of the strong Danish influence there; yet it has the very same meaning as Calweydale or Keilveeghal. The Kelsoes of Arran

dwelt for generations in Callodale, and must have had their surname from the old house-of-prayer there. Kildavee in the south of Kintyre is the very same as Calwey (house of prayer), and has nothing to do with "Dewi"—this latter being Captain White's suggestion. The other two Keilveeghals or Keilmichaels in Arran are the exact equivalents of Calweydale in respect of mere nomenclature. The *three fish-heads* which form the device of the Kilmichael family, have been derived from a misunderstanding of the old Celtic name of the bedesmen or churchmen of Glencloy. This fact is one of the strong witnesses to the truth of what has just been stated. But what is even more extraordinary, it can be shown that the famous Kate Kennedy of St Andrews simply signifies House-of-prayer. Consequently Kate Kennedy's Day has nothing to do with the celebration of the festival of a *personage* of that name. Still more startling is the fact that Candida Casa need have no sort of connection with the Latin tongue, because simply a debased form of the Gaelic equivalent of Weitem or Whithorn, that is, The church of the headland, Cape-kirk, or the Cape of the house of prayer. Lukopibia evidently means Abbot's Kirk—the initial *cill* having been dropped—and though found in Ptolemy may justly be suspected of having been inserted by a much later hand. To illustrate and verify such statements by the facts and principles of philology, will require a great deal more space than can be found within the limits of this little book, but it is hoped that an opportunity of doing this in a future and more technical treatise, will occur.

The dedication of churches to saints does not appear

to have been much practised by the churchmen of the Culdee age. Some very pertinent facts on this point are given in Miller's "Arbroath and its Abbey," where it is stated that among twenty-five churches belonging to the Abbey of Arbroath in the time of King William, only one was designated by the name of a saint, viz., Maryton or Old Montrose. This is important to notice in connection with the name of Sennock (Pont) or Sannock in Arran, and the conclusion I have to come to is, that this Sennoc is the old Scotch *suinn-haug* [seinnauk], that is, heroes' grave-mound. The former term is found in Seenes Law, as well as in many other local names, and it is certain that *sann*, *suinn*, or *seinn*, is a loan word from the Gaelic—*sonn*, gen. *suinn*. According to the custom of the people in the west of Scotland, *sonn* is pronounced *sann*; but the borrowers of words from other languages are as much in the habit of using the oblique cases of nouns as any other—hence *suinn* pronounced *seinn*, a hero. Sannock-mound or Sennauk-knowe, speedily becomes Sannock's Mound, and in the same way arise Sannock's glen, Sannock's Ossary, or graveyard, *etc.*

As Croshileagie in Cantyre signifies the cross of the oratory or house of prayer, and Aberlady or Aberlessic means the 'armot' or confluence of the church or oratory, may we not, after these and other analogies, call the mouth or 'oyce' of the south Sannox river Aberleagie? This last form is the equivalent of Aberlady, and signifies the *aber* of the church or house-of-prayer.*

* Captain Oliver says :—"The Burghs with their double mural shells and spiral staircases are known to have been fortresses in the Shetland

Balsillie occurs as a local name, and it signifies the town of the church or house of prayer—*baile chill ghuidhe*. It is highly probable that the ancient village of South Sannox would, in the far-off days, be often so designated. Balysaly is in the Isle of Man, and signifies church-town. It is not far from Rushin-castle, *i.e.*, the castle of the mighty heroes.

Since we are still lingering by the side of Beach-fountain, and are about to pass away from it and Calweydale for good, let it be observed that springs of this kind are sometimes called after *nik* or *nix*, a demon well-known to the old Scots, and not yet quite forgotten. Near Langholm there are two springs or fountains, both of which bear the name of Dinxies or Danksie's Well, that is, the water-sprite's well or spring. Here we have the old Scots article *da, de*, prefixed to *nik*, and when Dink's-well had become quite an established appellation, a diminutive form was given to it just as it stood: hence Danksie's Well or the little demon's fountain.* Such names originated in the heathen age, and it is remarkable how they survive in spite of all the teaching and enlightenment bestowed upon the people. Demons' wells, so far as known to me, do not occur in Arran, but not a few other places in the island have their names from the goblin brood.

Islands, and in the same category may be placed the Boens and Cillgah, or Gol-cagh, of Ireland." Now *boen* is a contraction of *boen-house* (prayer-house) as *kirk* is a contraction of *kirk-house* (Lord's house), and Cillgay or Golcagh signifies House-of-prayer. Sometimes such ancient churches were built on strong places, or fenced about with munitions.

* The Nix, *plural* nixen, is a spirit or demon of the water, according

Having got so far upon firm ground with regard to the ancient church of Calweydale, it is clear that we must not say that this church was dedicated to St Michael. But of those noble features which have been traced on the sculptured stone by the churchyard gate no history has hitherto been forthcoming. Were they carved by some loving hand in memory of one who ministered the word of life to his little flock within the walls of the old house of prayer? Were they meant to represent the effigy or likeness of a Culdee or servant of God? And if so, did his people call him prester or presbyter, priest or papa, bishop or coarb? These are questions which cannot be answered, but it is highly probable that the sculptured head commemorates one of the ancient worthies of the now obliterated church. We can think of him as a pastor such as an Apostle has described, studying to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; letting no false or corrupt communication pass his lips, but that which is good to the use of edifying that it may minister grace unto the hearers. Or we can think of him as the peer of the worthy 'persoun' (parson) whose portrait is sketched by Chaucer:—

A good man was ther of religioun,
And was a pore Persoun of a toun,
But riche he was of holy thought and werk:
He also was a lerned man, a clerk

to heathen 'freet' (knowledge, science.) These sprites were said to be very wise, and to raise or sink the waters of springs and ponds. They were also said to be fond of music and the dance, and, if honoured, to send rain in case of need or drought (Thorpe.)

That Cristes gospel truly wolde preche,
 His parischens devoutly wolde he teche ;
 Benigne he was, and wondur diligent,
 And in adversite ful pacient.

He was a schepperde and no mercenarie,
 And though he holy were and vertuous,
 He was to senful man nought despitous,
 Ne of his speche daungerous ne digne,
 But in his teching discret and benigne ;
 To drawe folk to heven by fairnesse,
 By good ensample, was his busynesse.
 But it were eny persone obstinat,
 What so he were of high or low estat,
 Him wolde he snybbe scharply for the nones.
 A better preist I trowe there nowher is ;
 He wayted after no pomp ne reverence,
 Ne maked him a spiced conscience,
 But Cristes lore and his apostles twelve
 He taught, and ferst he folwed it himselve.

We may sketch him, in the words of Goldsmith, as

More bent to raise the wretched than to rise.
 Thus to relieve the wretched was his pride,
 And even his failings leaned to virtue's side.
 But in his duty prompt at every call
 He watched and wept, he prayed and felt for all ;
 And as a bird each fond endearment tries
 To tempt its new-fledged offspring to the skies,
 He tryed each art, reproved each dull delay,
 Allured to brighter worlds and led the way.

O si sic omnes !

Fortunately for the Church of our fathers, pastors of this stamp were not uncommon, and fortunately for the Church of to-day men who "follow after righteousness, godliness, faith, love, patience, meekness," are found in no inconsiderable numbers throughout the

land. With the love of God in their hearts, and the spirit of devotion to their work, they labour with untiring vigilance for the deliverance of themselves and their fellow-men from ignorance and error, sin and guilt. Having put their hand to the plough they look not back, but go on with the sowing and the hoeing in the spiritual husbandry, making the wilderness of many a desolated heart to rejoice and blossom as the rose. Such men are their country's hope, their church's pride. But, unhappily, at times a traitor arises,

Like some false friend who holds our fall in trust,
Oils our decline and hands us to the dust!

Like an angel of light he appears in the councils of noon-day, but under cloud of night he sneaks abroad and sows tares among the wheat. No real 'true-man' or 'man of faith'* is he, and since he loves darkness rather than light, and permits the "deceivableness of unrighteousness" to work in his heart, it soon follows that these habits acting in concert, the one from within, the other from without, like sympathetic chemical agents, so impart such a colour of naughtiness to the outward complexion of the life as to render further concealment of the true character impossible. In this way, as in many others, God makes the wrath of man to praise him; makes his servants strong to drive from his temple those who would make it a den of thieves;

* True-man, signifying 'man of faith,' and hence 'a christian,' appears to have been given as a name by the old Scots of Lothian to the chief cleric or *air* of Abercorn (Trumuin) in the seventh century. Mr Green, p. 33, makes statements about this cleric or 'man of God' which cannot be accepted as historical, and in the same passage gives quite a wrong version of "the Whithern" in Galloway.

insists that he will have truth upon the tongue as well as truth in the inward parts—truth in doctrine as well as in the dealings of daily life—and, as the living spring or moving force of all, requires us to accept the spirit of Jesus as the spirit of prophecy, so that the crooked, carnal policy of the world may yield to the action of the pure and powerful principles taught by Jesus Christ.

Ill fares the land that should find within its bounds any number of churchmen, however inconsiderable the number, whose general character does not rise to the level of that of many country gentlemen. For faith, good faith, honour, honesty, sincerity, truthfulness, generosity, charity, good works and the spirit of prayer, there are gentlemen of the laity and gentlemen of high degree who are peers of the highest; and since it is one thing to know the truth and another to give it effect in our daily conversation as the religion of common life, we may all learn to profit by the poet's sketch of one who seemed to him scarce other than his own ideal knight, and whose name shall long be held in loving remembrance by our nation :—

“ He seems to me

Scarce other than my own ideal knight,
 ‘ Who revered his conscience as his king ;
 Whose glory was, redressing human wrong ;
 Who spake no slander, no, nor listen’d to it ;
 Who loved one only and who clave to her’—
 Her—over all whose realms to their last isle,
 Commingled with the gloom of imminent war,
 The shadow of His loss drew like eclipse,
 Darkening the world. We have lost him : he is gone :
 We know him now : all narrow jealousies

Are silent ; and we see him as he moved,
How modest, kindly, all-accomplish'd, wise,
With what sublime repression of himself,
And in what limits, and how tenderly ;
Not swaying to this faction or to that ;
Not making his high place the lawless perch
Of wing'd ambitions, nor a vantage-ground
For pleasure ; but thro' all his tract of years
Wearing the white flower of a blameless life,
Before a thousand peering littlenesses,
In that fierce light which beats upon a throne,
And blackens every blot."

CHAPTER X.

*SHORT SKETCHES OF OTHER NOTABLE PLACES,
WITH MANY NEW FINDINGS.*

FROM Calweydale to Corrie.—A truce to lengthy description ! Notice the pikes or *gaddar* at Drimeich, and pass southwards a few yards to the cottages of F'archan Mor. One would have expected Mora here, and then the meaning would be great heights or hillocks,—referring to the adjacent crags. Great boulder, the Rocking stone, in front ; beside it Baw-kin's cave or goblin's cave, a *hellir* or rock-cave, reminding one of the Veitellir or 'the temple-cave' in Kintyre beside Fiddlers-rock, *i.e.*, the crag of the

temple or chapel cave—‘fiddler’ being a form of *veit-ellir*—*i.e.*, *veit-hellir*, one of the numerous Keirnes, or ‘the Caves’ there, but having nothing to do with saint Ciaran. Observe how this brings to nought all Captain White’s laborious speculations about Kieran, as well as those of Dr Smith.

Crescent of copse-clad braes, right ; Katt-burn, that is, Katt-stane burn, and about thirty yards south of this tiny rivulet is the huge Katt-stane, on the right, a peaked, piked, or pear-shaped stone, and named from the Norse *gadd*, a spike, like the lofty fells above it. Peak of Keenahein, right ; Achab, abbot’s field or land, right, referring to the abbot or minister of Calweydale ; reach Red-ness or Dearg-cheann, with a cave in the red cliff at the southern end of the crescent braes ; advance about twenty yards and cross Achab streamlet ; one hundred and fifty yards more brings the traveller to Sughar-lock Rock, or rock of the bedesman’s brook (the next to the south), with a cave, at the three boulders, and needlessly called the Englishman’s stone, since Suighar-lock Rock is much older ; great granite boulder with tree near it, left ; schoolhouse, right ; reach here Alltachlyve, that is, the brook of the oratory, chapel, or house of prayer, otherwise called Swir-burn or bedesman’s brook, and the same as Suighar-lock, that is, bedesman’s ‘lake’ or brook—Norse *lækr*, a brook ; hence Lugar, Lucker, *etc.* Reach Corrie-port, Corrie Hotel, Cromla or Krimbly, that is, freebooters’ lodge, warriors’ station, right ; Arranvor, that is, big share, big croft or paffil, right ; cross Luikrimburn or Locherimburn, that is, ‘the brook,’ with burn added—the *n* of *lækrin* becom-

ing *m* before 'burn,' as usual : but this brook is also called Punter-burn, that is, bedesman's burn, from *bidder*, a bedesman ; compare the Lake (*laek*), a rivulet at Wallace Hall, Closeburn, and Lochrin-burn, Edinburgh. On the right bank of Luikrimburn was Uarua or the bedesman's cave, but lately destroyed by the quarriers or winners of stone ; here also is a cascade or *fuis* ; quay or pier, left ; Screeb (cliff of the cave) quarry, right, and showing how *v* becomes *b*, as well as the Scoto-Norse influence. Corrie farm, right ; cross White Water or Corrie-burn, probably the Slaiyne of Pont ; cyclopean boulder, right ; cross the Water of Mahn,—*monadh*, a hill-moor, or *maen*, a stone ; great boulder, right.

The highest Keadfel, Goatfel, or Gatefield, right, with the other Keadd Vols, or spike-fells, in its vicinity ; Beinn-gail, mountain of vapour (Shaw), probably referring to 'mist,' an *alias* of Goatfel or Ahval, but *not* signifying 'the mountain of the wind,' as Sir Walter Scott renders it ('Ben-Ghoil') in the following verses :—

The sun, ere yet he sunk behind
Ben-Ghoil, 'the mountain of the wind,'
Gave his grim peaks a greeting kind,
And bade Lochranza smile.

—*Lord of the Isles*, Canto 4, stanza 13.

From Corrie-burn the Kead-Vols may be scaled, and the view obtained from the top of any one of the peaks, but especially from the highest or southern Goatfel, is not to be surpassed in the British Isles. Shortly after my first ascent of the highest Goatfel, I had the privilege of mounting some of the loftiest

summits of the Indian Ghauts, and grand beyond expression as were the views enjoyed from the latter, they were not, in point of extent or impressiveness, one whit superior to those obtained from the former. Speaking of India reminds me of the famous mountain "Tri-Kouta, with its trident-like top," as seen from the banks of the Jummo; and Celtic scholars will probably see the Gaelic *cioch*, a peak or pap, in the Indian *kouta*, or peaks.* Pass on by Markland, or wood-land, to Braizay or

Brodick Castle.—The name of Brodick or Braighay must signify either the warriors' fort, as given in the Alphabet of Arran names, or it may possibly mean the chieftain's stronghold—*brugh aidh*. In this quarter are—Crannsheanta, the old hospice, Glen Bladell, probably the glen of the hero-chief's hall, Glenrosa, mighty heroes' dale, or the dale of the warriors' grave-monuments, Firrypein, the warriors' residence, Glen-shearag, the fairies' dell, Mac Bhrolchin's Stone, the field of the pillar-stone of the lord of the fiery heroes, Lairigh-beyan, the champions' barrow or place of sepulture, Stronaach or Stronaigh, the giant-hero's pillar-stone. The last three of these local names refer to stone monuments set up in memory of the mighty dead. One of these monuments still stands at the distance of only a few yards from Brodick Schoolhouse and the Duke's statue. This rude pillar-stone, bearing the name of Stronaach, is about eleven feet in

* It is stated in Chambers's Encyclopædia that 'Goatfell' is an English corruption for 'Goath-Bhein.' That this is quite a mistake has been amply shown in these pages.

height, about five in width, and over two feet in thickness. The Brolchin Stone was lying on the ground when Pennant saw it, and he says that it was twelve feet long, two broad, and one thick. All that the natives could tell him about it was that it was placed over a giant, that is, according to popular usage, a mighty man of valour.

It is difficult to be certain about Glen Bladell, because Pont's map is my only authority for it, and the name seems to have utterly faded from the memory of the inhabitants of Arran. Its position suggests the meaning of Cairn-dale (*uladh*), with reference to the stone monuments, or *seilis*, which still stand in the plain between Glenrosa farm-house and the sea. But its apparent identity with Glenrosa homestead makes one think of *bol*, a house, a homestead, and of several other words which need not be specified here. Glenrosa is pronounced Glanruasadh (*risa-haug*) in the Gaelic speech of Arran, but the homestead of this name is placed by Pont at Mayish, and his map shows Glenbladell on the site of the modern Glenrosa farm-house. These facts suggest *raise*, a cairn, as in the Arran example of An Ros, or the cairn—the Bute Tomenrais, or the mound of the cairn—and the Cum-brian Dunbalrase, or the grave-mound of the lords (*du'navail plus rais*). Ralsdal or Rosdal is certainly either cairn-dale or warriors' dale. Rosland, in Bute, contains many kist-burials which may have been formerly covered with cairns or 'raises.' Rispain, near Whithorn, signifies the giant-heroes' residence or camp, and so also does the Rispond of Durness, Loch-cribol. But Rispain camp is also called Rosses' Brae, that is,

mighty warriors' 'fort ;' and Risenuke, or the giant-heroes' hill-fort, is at the Mull of Galloway. These heroes were clearly Danish sea-rovers or Fomorians, for the sound of Jura is called An Linne Rosach, or the sea of the champion rovers. The Ross is An-Rias, that is, the mighty hero, and as such he is the head of the clan Ross, or tribe of Danish champions. The Deile o' Aldrissan is evidently the castle of the lord of the Rosses or Scandinavian heroes, but few people know that this is the original of Ardrossan. Perhaps the Rev. Isaac Taylor will thank me for the information. Portcrosch, opposite the Cumbraes, signifies the port of the castle of the Ross, or hero-chief ; and it is known that he was here in the tenth century. Roseneath, like Rosnat of St Ninian, must be the mighty heroes' peninsula—*risanna eith*—and Roseheartly the quarter of the mighty champions.

For the sake of illustrating the name of Glenrosa, a few more of these compounds may be given. They will serve to show the great variety of ways in which people write and pronounce the same word, for *risi*, a mighty hero, becomes russe, rouse, ross, reis, ryce, &c. Resort signifies the sea-champions' firth, and when the Gaels adopt the name they say Loch-resort. So with Resapol, the Norse name of a mountain, and meaning giant's dwelling ; but the Gaels introduce it with *beinn*, giving us Benrisapol in Sunart. Riesdal or warriors' dale is in Kintyre, and by the same law becomes Glenreasdal. Rispaine, the name of a vitrified fort on the coast of Kerry, Argyll, and signifying the residence of mighty heroes, has *cathair*, a fortress, prefixed, and so becomes Cairispaine—a form which gives us Cris-

piana Bay, and which, if care be not taken, is likely enough to become St Crispin's Bay. Risag, or champions' bay, evolves Locharisaig, and appears to be the same as Lochanougal, the loch of the foreign warriors. Risingham, in Redesdale, means the mighty heroes' town, and its old Celtic name of Habitancum has the same signification. Rosebery, near Temple on South Esk, is mighty warriors' burg, like Risbury in Wales; Rosslare means heroes' camp; Rosehill is warriors' hill-fort; Rosewal, in Livingston, is heroes' camp; Rosewell, near Lasswade (Yeats' fort), is warriors' stronghold; Roslin, the mighty hero's hall; Rossend-castle, the castle of the mighty men, and Rusley, near Biel, the war-men's camp. In the neighbourhood of the last is Presminnen, or the mighty champions' monuments; and close by is Fatlipples or Faitleaps, meaning the Yeats' beds or graves. Russafelt is giant-heroes' hill, Ruswarpe, hero-men's town, Wressle, hero's hall, and Ressalrig, the ridge of Hero-hall.

The *risar* are our Rosses, Frasers, and Russells; and in very ancient times they were described as a handsome and long-lived race. The word 'brem' or 'prim' is sometimes prefixed to russe or rosse, and hence the surname of Primrose, that is, the fierce hero, the hero of fiery valour. It is very clear that this prefix is the term which gives us the name of the broom, or bruim shrub, that is, the shrub of the flame or fiery-hued flowers; and the word 'brimstone' will occur to everyone as the fire-stone. The connection betwixt the title of Rosebery and the surname of Primrose is obvious. The Tuscans or Etruscans appear to have been a Germanic race of *risar*. Their country is

Rasena-land, or the land of the mighty heroes ; and they are said to have called themselves Tursenes—a term clearly formed by the coalescence of the definite article, *ta*, with their name. Under Celtic influence, the term *risi* becomes *greis*, as in Greistonlees and the Grisons. Other forms may be seen in Porsena-lar, the mighty heroes' lord—equivalent to Lar or Lars Porsena ; Persephone, that is, mighty hero's daughter, and who was also called Despœna, or god's daughter.

The pillar stones on the plain, or meadow, between Glenrosa homestead and the sea-shore, were evidently called the Russagh pillars, or Russa-seiles, and as such gave name to the glen of Rosa, that is, the glen of the mighty warriors' grave-monuments. Marked traces of stone-kist burial are known to have been seen beside these pillar stones, and there can be little doubt that the interments are of the age of the Fomorians. Mr Landsborough tells us (p. 29, "Early History of Arran,") that there is a plot of ground near the Rosa standing stones which is called "Monadh-na-ceann, the moss of beheading." One could have wished that the reverend gentleman had given the people's pronunciation of the name, for if they say Minneny Gaun, or anything like it, the name may really have reference to the ancient stone monuments of the locality.

Glencloy, the glen of the house of prayer, is near the Mayish stone, or Picts' stone. Compare Maeshow, or the Picts' grave-mound, Maesydog Castle, or Picts' castle (now Mugdock), Mustard, or Picts' town, Musselburgh, or Picts' fenced town, with 'burgh' suffixed, and Musden, or Peahts' sepulchre. At Glencloy is the plain called Arywhonyne, or the cairn-field ; and here

Pennant saw five barrows which appear to have suggested the name of Straith-oughlian, or the vale of the Firbolgs' graves. Pont places a Glen Rosy in this quarter, also Tyrwhillen, or the land of the house of prayer, and Skasbidel, or the dell of the homestead in the wood. This dell must be Lagavey, at the Douglas Hotel. In the vicinity are—Carnabainn, the warriors' cairn, Clahan-righuirt, the sepulchre of the Yeat kings, Bruses-castle, the warrior's fort, because evidently equivalent to Plover (the champion's hold) in Plover-field (*field*, a fell, a hill), Ormidale, waterfall-dale, Corry-ghyll, heroes' glen, Alltanowaran, the brook of the champions *or* the brook of the grave-mound of the champions, Achaglaighvolla, the field of the Firbolgs' burying-place, Achadh a' chomhlain, the hero's field, Achadh a' bheirghe, the champion's field, Dun-fiann, the warriors' stronghold, Carnacuighen, the cairn of the strangers, Blairmore, great battle-field, Margna-heglish, the church land (at the old kirk of Kilbride), Allt a' chomharba, the coarb's beck, or the vicar's brook, Cullsthuidhean, the house of prayer, Gortan-jauka, kirk-lands, and Holy Island—a name which explains itself. One of the old names of this island is Melagsey, that is, Molag's isle, or the isle of Lughach—'mo' being the honorary prefix. A distinguished cleric of this name died in Lismore about four years before Columkille's decease, and Dr Joyce mentions a St Molaga who preached the gospel to the North Britons in the seventh century. The name is found in the designations of several churches, such as Kildalioig, or the church of St Lughach (in Kintyre), and Kilmaluach in Skye, Raasa, &c. It is also found in

the name of a famous stone, upon which the men of Arran, in old times, were wont to swear "decisive oaths." This stone was about the size of a "goose egg," and was called Baul-Muluy or the "stone globe" of St Muluy. Martin tells us that Muluy was a "saint," and it is evident that his name is the same as Moluach of Almolach or Holy Isle. The name of Almolach is clearly a fragment of Innis-cheall-Molach, that is, the island of Molach's church, just as the name of Altivaig Isle is a broken form of Innis-cheall-ghuidhe, the island of the chapel or house of prayer. The principle of the interpretation lies in the fact, that frequently when the head of a compound name is driven from its place, it carries away with it a portion of the shoulders, so to speak. Dean Monro calls Almo-lach "the yle of Molass," and here we see the beginning of the corruption which represents our Holy Island as the residence of a "St Molios." There is an historical Molaise of Dev-inish, and there is Maeliosa, the learned lector or professor of Both-Chonais; but, so far as evidence is concerned, our Holy Island knew them not. We have, therefore, no alternative but to fall back on Mu-Luy or Mo-Luoc, and if he dwelt in the cave that is pointed out to visitors, we may so far anglicise as to call it the Cave of St Lewy or St Luik. Other names of the island are—Ellan-le-neuve, or isle of saints, and Melansey, or the island of the ruined church.

Lamlash.—This name signifies the bald bulwark, ruined fort, dilapidated castle; and the foundations of the old strength are still traceable near the White-house. In the vicinity is Bainlesarigh, the town or

homestead of the governor's fort, otherwise called Pleystar, or the village of the chieftain's fort. The original *lis* or strong dwelling, may have been the residence of some ancient Celtic chief who, with his clan or people, found a happy home in the peaceful vale. But in an evil day came the ships of the stranger, and a host of armed warriors seeking tribute or territory. If the golden rings and bracelets of the women did not purchase peace, their husbands and brothers must buckle to the fight. Perhaps some friendly alliance was suggested, or at least some portion of territory ceded to the strangers. But whatever the issue, there seems to have been strife. Blairmore and its cairn of the strangers point in this direction. So does the strange old story of the singed man who fought on the Lamlash 'dirlin.' The Walter Fionn of the tale must be the 'fair-haired leader' of the foreign host—*valdr*, a lord, a leader; the Duncan Tait must be the Celtic chief, called, as in Scotland, after the name of his property, for Duncan-tait signifies 'the nobleman's fortress.' The scene of the combat between the chieftains, as the tale represents, was the dirlin or green-sward at the head of the beach; and since one Macnish is said to have hatched the strife, it would appear to have broken out during the celebration of some fair or festival. For the word 'Macnish' may well mean 'the field of the fair or festival,' as is shown by Fauld Makneansh in the Cumbræ list. Again, the 'singed man' is surely the offspring of a mistaken version of *saoith* in the name of *daingean an t-saoith* (Duncan 'tait), for the Gaelic *doithte* signifies 'singed.' Here, then, have we a very probable example

of an old tale twisted out of its original shape by the mere force of competing tongues, and the partial decay of both, *i.e.*, the Gaelic and Danish.*

It can scarcely be expected that the interpretation of the legend which has just been given, should all at once command the confidence of those who are little accustomed to the kind of research which now occupies our attention. But its force will be felt when we come to see how many of the old tales can be thrown into their true shape, and made the vehicles of conveying to us many a fragment of otherwise lost history. Sometimes an old tale becomes embodied in a device, such as that of the three fish-heads on the shield of the Kilmichael family in Arran, and in this device may be read a portion of the history of the primitive churchmen of Glencloy. So with the tree and robin on the arms of the city of Glasgow: these symbols tell us of an institution or establishment of clergymen, and the tree and the robin are simply representations of a mistaken version of the old Celtic name of the Glasgow Hospice. These and other instances of the same kind will be more fully explained elsewhere, and we may now return to the site of old Lam-lash.

It has been already stated that a remnant of Lam-lash Castle may be seen near Whitehouse, and it is not unlikely that this latter name is a version of Taighbain, supposed to mean 'white house,' but which, as the numerous Carnabainns show, ought rather to have been translated 'warriors' house.' Possibly these

* The tale is told by McArthur at p. 165 of his *Antiquities of Arran*, but he does not speak of the singed man.

warriors were Norsemen, and if so, the name of Pley-star may be formed upon Leystar, that is, the warriors' residence or peel-tower—*baile* being afterwards prefixed. The other version of this name, as given above, regards it as a Gaelic compound. Near the head of Glenalaster or, perhaps, glen o' Leystar, is the rock called Alcrappagh, or the crag of the abbot's seat. Glenarrie, Cordan and Lagavellie, are in the Lamlash quarter: more inland we find Squiler, signifying peat-mosses, Urie-loch, meaning shingle-beach lake, and Tuhvein, the barrow or cairn of the warriors.

Scauroe is situated on the point or headland which the Gaels call Aird, and also Ceann Scauroe, or the headland of the robbers' hold. Headrick wrote the longer form of the name "Kingscorro," that is, Kinn-scorro, and upon this as a basis was formed the name of Kinn-scorro's Point. By a total misapprehension of this appellation, the name has come to be written Kingscross Point, and a vague idea has grown up that 'cross' is a ferry or passage, and that some 'king' had accordingly been ferried across the firth from Scauroe-point. But the name is really Ceann-Scauroe, and has nothing in the world to do with either 'king' or 'cross.' The Bruce may have been in Arran, but it does not appear that either he himself or his name is in any way connected with Scauroe, or Kings-cove, or Torranree, or Bruses-castle. And it may be added, that none of the writers on Arran have anything but conjectures to offer when they speak of the Bruce's place of embarkation.

The ruins of Scauroe, or Robbers' Hold, may still be seen on the headland, and though it may be diffi-

cult to say who were its original builders, it is very probable that the sea-rovers occupied it more or less. In the song of the Fight of Maldon the Danish leader is called a robber, a churl, and also a wiking. If Rawngarrey be really Scorroe, it follows that the fort was occupied by the 'strong men,' who might be roving buccaneers to-day and the yeomen occupants of Arran dales to-morrow.

Whiting Bay.—This name signifies the fishing bay, and has no connection with a *ting*, or meeting. Kiskadale, the holy-kirk dale, Cabel Urial, the church of the oratory, Kildales, church-dales, Astadale, the dale of the mighty warriors' stronghold, and the same as Glenasdasdale; but notice *llan aosda*, the ancient church, and that this compound is very apt to be pronounced Glan-aisda, like Glanrie for Lananree. We find *llan* or *lann*, a church, used at Monkstown of Margirish; and as for the church or chapel called Urial, its name may also be written Aryal, Airgal, Arcal, and Kirk-Urral. Airgile, or the oratory, gives name to a suburb of the city of St Andrews, and the same word is found in the well-known Ercildoun of Thomas the Rhymer.

Loumstreet is in the vicinity of Kirk-Urral or Cabel-ŭrial, and seems to point to the *loum*, or pilot, who dwelt in the dale. But the pilot must have been the religious pilot, or spiritual guide, for *luam* and *luamhar* (*louvar*) signify a pilot, an abbot, a prior. The shorter form of these two terms must be a contraction of the longer one, and, though used by the Gaels, they are evidently the Norse *lodh madhr*, a way-man, a man who shows the way. How many of the Brandanes

this good old spiritual guide may have led into the way of life! Perhaps it was St Muluy of the cave who built Chapel Urral in Glenashdale, and preached to the Cruhney or Pictish folk the way of salvation. However that may be, one cannot walk about Arcal and survey the ruined fane, around which the 'rude forefathers of the hamlet sleep,' without a kindly hope that many burdened souls found peace within the now wasted sanctuary, and blessed their Maker for the hallowed joy.

Long may the piety and the pure charity
Of pastor and people who dwelt here of yore,
Be flowers of the fairest, yet none of the rarest,
Which garland the homes near Kirk-Urral so hoar.

Fair is the scenery round this old sanctuary,
Whose girth-stead encloses so much precious dust ;
But dumb are the choristers ; hushed are the orators,
Whose eloquence filled up the ranks of the just.

Soft be the foot-fall that presses each narrow knoll
Enshrining the seed-corn that dies but to live,
And soft be the requiem breathed over all of them,
Whose ashes are here, but whose souls are above.

It is quite clear that Glenashdale is a corrupted form of Glenasda-dale, and 'glenasda' may well be *lan-aosda*, meaning 'ancient church.' If Astadale be the original form, it should be *asa-sta*, mighty heroes' town, with 'dale' added, and referring to the great stronghold of Easachrannaigh, that is, the waterfall of the heroes' stronghold. This last-mentioned name contains the name of Cahr-nan-aegh, which is the exact Gaelic equivalent of the old Scots Lydal, and both of these simply mean heroes' hold. The great

stronghold of Lydal is on a hill near Canobie-lee, and its name is variously written Liddal, Lytil, &c.

Pass up the slope of Drimlecarlew, or the eminence of the Firbolgs' burying-place. Here are huge structures of extraordinary interest, and often called 'the giants' graves,' but very much torn up and wasted by the treasure-seekers. The name is associated with Cnoclecarlew and Torr-na-Baoileag, the latter meaning the hill or grave-mound of the Firbolgs. On the right is the high, rugged region of Garvait, giving us the name of Knocacharbait, or the hill of the rugged district. Near Dippen or Dupenny—*i.e.*, Daubeinne, the warriors' fort, is the hill called Cnoc-nan-aoidhean or the Giants' Hill, that is, the fiery warriors' hill, and remarkable for having escaped the imputation of being Ossian's Grave, although its name contains the very same word which, when badly pronounced, certain sciolists have imagined to be 'Ossian.' There is a fine fort called Daubeinny about an hour's walk from Lauder, and not far off are the Addiston rings or warriors' camp. The Piper's cave is at Dippen, and the name shows that the cave was frequented by the hermit bedesmen.

Pass on to Touredder or the knight's tower, at Kildonan or the sepulchre of the Downans (Firbolgs); then to Drimlabarra or the ridge of the bedesmen's church; Lhun, the church, near Ballymeanach or monks' town, and Margirish, which, after all, must really mean the bedesman's field; Achaneow [achan-you], the field of the corn, Leven-water, the stream of the war-men's town, Shannochie, the old grave-mound—but Pont has Channochy, the headland of the graves,

because probably the same as Torr-nan-uain; also Kilbride, which is here most likely to be *cladh nam Brit*, that is, the burial-place of the Brits or Britons.

Kilmory.—This name is also written Kylemure [keilmuiry], and signifies Mary-kirk. There is nothing to give countenance to the suggestion that it is Kilmarree. To the north is Stragheala, the vale of the house of prayer, Allt St Muireig, St Mary's brook, Achareoch, the bedesman's land, Carnbeyn, the warriors' cairn—also called An Ros, *i.e.*, *an rais*, the cairn—Allt-nan-stuaigh, the brook of the pillar-stones (of Anros)—Achaleffan, Cleynack and Lag—Torrylean, the knoll or mound of the sepulchre of the heroes, Clachaig, the champion's barrow or grave-mound. To the west of Clachaig or Clauchog there are two places of sepulture, whose names contain the word *aidhean*, but it has been found that, while some of the natives of Arran pronounce the names of these two places correctly, others are so slovenly in their speech as to say *aoisthean* for *aidhean*. The latter, however, is proved to be the correct form, and Dr Hately Waddell may as well fix upon the "Clach Ossian" of Glenalmond for the tomb of Ossian as upon Clachaig. Clach Ossian simply means heroes' stone; and, since there are several grave-mounds at Clachaig, it is easy to see how that collectively they could be called *cladha nan aidhean*—*i.e.*, the barrows of the heroes, and that the corruption of the latter part of the name could be the only authority for the statement of Macbride, viz., "Ossian is said to have died here."

Baincaraighan signifies the warriors' town, and is the Gaelic equivalent of Scorroe, champions' camp, in

Scorodale or the vale of the champions' settlement. These fellows were surely Scandinavian wikings or sea-rovers, for the *skadhar* were usually such. In this quarter we find Cravy Caibeal, the church of the devout worshippers, Leanry, or the bedesman's house, Torrveyluin, Margavlair, and Glen Ramskel. Above Burican we have Kopp-hill or head-hill, Bock-hill or peak-hill, Alltborrachan or the brook of the grave-mounds, and Alltoulyagree or the brook of the sepulchre of the heroes. On the right bank of Scorodale water is the place called Margreuldacan, that is, the ruin of the sepulchre of the lords or of the fiery warriors (aoighean), because also called Leaghaveelaigh, that is, the grave of the champions. Taigh-na-beist, the house of the dragon or grisly goblin, is in the glen of Alltoulyagree, and south of it is Sledaroe, or the fort of the champions or slayers, being equivalent to the Gaelic Corachrevy, *i.e.*, the fort of the champions. On the sea-shore is Portnafeandaich, the port of the Danish warriors, but also called Hadak or Hattak port, that is, champions' haven; and near it is the submarine bank of Eyrin, or the gravelly bank. About a mile west of Corachrevy, and on the upper side of the road, is Brawne-kein, or the champions' grave-bed; but in Gaelic the place is called Lagagailleohen, that is, the vale of the pillar-stones of the heroes. By a mispronunciation of the latter name, an Ossian's grave was evolved here also. The pillar-stones which marked the interments have been removed and used for gate-posts. Near Corachrevy is Clappen Hill, a name which signifies the warriors' fort or burial-place. Headrick tells us of the Brown Hills, that is, warriors'

hills, and it is clear that the name is intimately associated with Brawne-kein.

Kilpatrick.—Near this place may be seen Cnocan a' chrannchuir, the hill of the bedesmen's hospice, Dri-mayeinar, the ridge of the fort of the chieftain or abbot, Coirnabaith, the abbot's dell, and Torrandaise, or the hill of the learned man (a cleric, probably.) The word *daimh*, a learned man, is evidently the same as the slang word 'dab,' an accomplished fellow, as "a dab at cards," or the like. Pass on to Achavoulin, the field of the mill, Furling or Feorlin, the warriors' cairn, Uasghnogh, the river of the heroes, and which, as used by Headrick, seems to be a name of the Black Water; but possibly it is a corruption of *uaigh nan aoighe*, that is, the sepulchre of the heroes, with reference to the great cairn of Feorlin, or to the 'kistvaen' between Drimadoon homestead and the sea. Regarding this kistvaen, or stone tomb, the usual errors have cropped up. Its old Gaelic name is Leachd-nan-aoidhean, that is, the grave-monument of the heroes, but since the meaning of the last part of the name had become lost to the people of Arran, none of them could make anything better out of it than "the grave of Fingal's daughter," or "Ossian's grave," or (combining the two errors) "the grave of Ossian's daughter!" The reader will notice that, in this instance also, the word 'aoidhean' or 'aoighean' must have sometimes been mispronounced 'aoisthean' or 'oisein,' and that such has really been the case I am able, from personal intercourse with the men of Arran, to state distinctly. It is scarcely fair to the people of Arran to represent them as detailers of traditions regarding a great stone

mausoleum, on the mere ground of an occasional mispronunciation of its name or inability to interpret it. There is a manifest difference between the interpretation of a local name and the traditional remembrance of the name itself. Accordingly, we cannot say that the men of Arran have a tradition to the effect that a certain spot is the grave of Fingal's daughter, or of Ossian's daughter, or of Ossian himself; for they frankly acknowledge that these conflicting notions are only the result of attempts at interpretation. The grave-monument at Drimadoon may be called a *kistvaen* (chest of stone), and of this a Gaelic version has lately appeared in the form of *Ciste-cloiche*.* To describe it as a '*cromlech*' is to use a term which is very objectionable, on account of the utterly false theory which the term was invented to support. But, since the correct name of the monument has been found, and may be anglicised *Laghtaneyan* or *Lattanoon* (the monumental heap of the fiery warriors), it is unnecessary to apply any other designation to it. *Lattanoon* reminds one of *Dunoon*, or the castle of the fiery heroes.

Martin speaks of "a circle of Big-stones a little to the south of Drum-Cruey, the area of which is about twelve paces. There is a broad thin stone in the middle of this circle, supported by three lesser stones." There is no difficulty in identifying this circle with *Lattanoon*. Two or three standing stones still mark the spot, and the great slab of whinstone which forms

* A very good name for a *kistvaen* is found in the old Scotch '*hettle-kist*,' that is, stone-slab chest; and '*hettle*' is the Norse *hella*.

the cover of the grave-kist, still rests upon the edges of three of the slabs which form the sides of the stone chest. The remnants of a cairn which must have covered the grave-kist may still be seen, and also a stone which looks like the covering slab of a smaller kist. Nothing is known, however, of the cairn-breakers who pierced the barrow and extracted from its interior whatever treasure they could lay hands on ; but if the ghosts of the departed heroes did not scare the plunderers in their dreams, it was surely not from want of provocation.

The name of Drimadoon may be explained to mean 'the ridge of the bulwark' or fortification. It is also called Druim Cruney, or Picts' ridge ; and, strange to say, it has still another name, viz., Cahrnabeyan, that is, the 'caher' or camp of the champions. Sheaskan Vale is the vale of the fenny ground, Ballygown, the town of the church, Sheaddaug, the town of the Danish heroes, Clachan, the oratory or small church, St John's cell or *seann-chill*, the old church, Crolluy or Traighliath, the knoll of the house of prayer, Dairenan-aoigh, the champions' thicket. For these and other well-known names in this quarter, see 'The Alphabet.'

Torr-mor.—The western or shore face of this hill presents a cliff which is pierced with numerous caves. These are reported to have been the dwelling-places of giants or champions, and the tradition is confirmed by the structures which may still be seen in and about the caves. Some people have supposed that the word 'king' is found in the name of the grandest of these caves, but the word is more likely to be either *kinn*, the face of a hill, or *keinn*, that is, the cave. Now,

Bruses' Keinn signifies the cave of the champions, and as the famous spider is said to have performed here in the presence of The Bruce as well as in a "hut" or den at Scorroe Point, we may look for an explanation of the tale in the word 'wabster,' that is, a spider, *also* a cave-dwelling. The interior of the ruined fort of Scorroe would be called a den or *kei* (Gaelic, *uamh*), and as the fort was a dwelling or 'bister,' the people would readily say 'ua-bister' or Wabster, *i.e.*, den-house. Another appellative of the spider is *atter-cob*, a compound which would be readily confused with Eatter-cove, or giants' cave. But an 'ether' is a snake or serpent, and it is remarkable that the figure of a large snake or serpent is carved on the north wall of the chief cave at Torrmor. The term *keirnes* signifies 'the caves,' and this is evidently the word used in Keirens-caves on the opposite coast of Kintyre. The singular definite *keinn*, meaning 'the cave,' is so pronounced as to give rise to 'keing;' and in the south of England this same word is written 'kent' in the name of the famous Kent's Cavern (near Torquay), that is, 'the cave's cavern.'

The caves of Torrmor have probably been also occupied at times by hermits or religious recluses. Although they are not, like so many caves, called Pypars' Caves—*i.e.*, bedesmen's caves, the work which has been wrought on them seems to point more to the patient art of recluses than to roving pirates or champions. The great or chief cave shows a nicely hewn stone chair near its mouth, and the figure of an ecclesiastic is traced with a sharp tool upon the ship-stern pillar at its inner end. His left hand is represented

holding an open book over his head, and his right hand appears to sustain something like a casket. A claymore, apparently, is represented near this figure, and in the vicinity of the stone chair may be seen the serpent or snake already referred to. If another idea regarding the serpent may be given, it is found in 'suir-peint,' that is, the bedesman's dwelling, and the likeness of this to 'serpent' is sufficiently obvious. The "horse shoe" mentioned by Martin was evidently supposed to mean 'giant's shoe,' and hence the gigantic foot-print which has been carved on the ship-stern pillar. No horse-shoe can now be found "engraven" on the south side of the cave, and since *hirse*, a giant, is readily confounded with 'horse,' it would be easy to show that Martin must have written from jumbled accounts, and not from his having personally seen a horse-shoe engraven on the rock. But the true meaning of "horse shoe," in this instance, will be found neither in 'giant's shoe,' nor yet in the shoe of a horse. The cave must have been called 'horshu-cave,' and, in the language of the men of Arran and Cantyre, this is the same as 'hirshu-cave,' that is, bedesman's cave—*uamh-fhirghuidhe*.^{*} The partial translation of the old name of the cave, and the letter-change of 'gh' into 'sh,' are quite in keeping with the ascertained habits and speech of the Islesmen. A further confirmation of the conclusion just stated is drawn from the 'wabster,' that is, *uamh a' ghuidheachair*, the bedesman's cave. And whatever may become of the spider of

^{*} The luck of picking up a horse-shoe was probably at first the luck of finding a powerful bedesman—one powerful enough, by prevailing prayer, to win absolution for a man.

Scorroë, his fate is not necessarily wrapped up in that of the spider of Bruse-cave. It is enough for the present to be able to pull off the mask, and to see in these caves the rock-dwellings of anchorets and warriors. We may still, however, speak of them as Bruces' Caves, that is, champions' caves; but we can scarcely say Bruce's Cave in the sense of 'the cave of king Robert the Bruce.' The king's name is simply the appellative *brus*, *bris*, or *bryce*, a mighty hero, invested by usage with the dignity of a proper name. It follows therefore that, if king Robert the Bruce ever dwelt for a season in one of these caves, the fact must be made good by special historical evidence; for one of the names of the caves can be satisfactorily explained by a common term which is in very frequent use. And since nothing but tradition connects these caves with The Bruce, it is a tradition which is fully accounted for and justified without reference to the king at all.

The older natives of Arran often call the Bruces' Caves simply 'Na h-uamhaichean,' that is, 'the caves,' and one of them states that he never heard the word *righ*, a king, used in combination with this name. Another elderly native says that he knows nothing of a hill called Torr-righ or Torr-righ-beag. It is very clear, then, that these are recently invented names, and founded upon the very questionable conclusion which associates a king with the caves. The "Kings Hill" of Ramsay's map of Arran is really Torr-mor, or big hill; and if Torranree be an old name for it, its meaning is 'the hill of the heather.'

The Wasatar or Wabstar Cave (bedesman's cave)

receives ample illustration from such names as *Satiris Muli*, the bedesmen's Cape—now called *Mull of Kintyre*—*Basatar*, the residence of the bedesmen, and not far from the *Mull* just mentioned; *Twaesistar*, the bedesman's house, at *Linton on the Borders*; *Soutar-point*, the bedesmen's point, at *Monkwearmouth*; *Soutra-kirk*, the church of the bedesman or cleric; *Sausserland*, the bedesmen's land, *Paisley*; *Hunting-doggesatdcar* and *Sugarlock* in *Arran*; *Siccar-cave*, the bedesman's cave, near *Kirk-Helen*, *Auldcambus*; *Soceres-meadow*, near *Carlisle*; *Seggarsdean*, the bedesman's vale, near *Haddington* and *Monkrig*; *Sauchar-bay*, the bedesmen's bay, *Elie-ness*; and the *Souters of Selkirk*, *i.e.*, the bedesmen or christian gentlemen of *Selkirk* (*hall-kirk*). In the last instance the appellation seems to have been first applied to the numerous ecclesiastics of the town, and afterwards to the whole of its inhabitants.

With reference to the figure of a serpent traced on the wall of the cave, as noticed above, it may be stated that there are many popular tales about serpents. One of these serpents is large enough to clasp a hill which is still crowned with the remnants of a rampart or fortification; another destroys a whole fleet of ships; a third mounts guard over an orchard; and a fourth is slain by a furious chieftain. The last instance is commemorated in the following lines:—

“The wode laird of Laristone
Slew the worm of Worme's Glen,
And wan all Linton parochine.”

It is generally known that our grandfathers called an adder or snake a ‘worm,’ as in the proper name

Guthorm, that is, battle-snake.* But it is highly probable that the 'worms' are sometimes a mistaken version of 'ethers,' or giants, and sometimes of 'Roms,' or Christians. Many of the old Celtic names of churches and oratories would, when corruptly pronounced, suggest the idea of a serpent. To show how this is so would demand more space than can be afforded here; but it may be briefly stated that the results of a careful study of this subject point to the frequent substitution of serpent for bedesman. If the name of Ramsay signifies 'cleric's temple,' as surely it does, it is easy to see how readily it may be corrupted into 'vramsay,' or worm's kirk. Accordingly, the "worm of Worme's Glen" may simply mean the 'cleric of Rom-kirk,' just as Ramskel signifies Rome-folks' dwelling, that is, Christians' dwelling. Ramports is at St Abb's Head, and signifies the Rome-folks' or Christians' fortress. It contains the Willock, or House-of-prayer, from whence comes the name of Willock-nest, or 'the cape (nes-it) of the Oratory.' Twaesistar's knoll becomes changed into the knoll of the two sisters, and a legend is soon invented to explain the latter; but the story is entirely founded upon a false translation. In Glennevis there is a Pypar's cave, or bedesman's cave, but a popular tale represents a piper as penetrating the cave, and playing the tune, "O that I had three hands"—this name of the tune, however, being really the Gaelic name of the cave, and signifying the bedesman's cave. Another form of the

* The surname Blue must be an erroneous version of Guthorm, through confusion with *gorm*, blue.

name is Uaigh-t-Hoirle, the cave of the oratory, but the writer of the old account of Kilmalie erroneously rendered it "Samuel's Cave."—O. S. A., viii. 407.

We may now leave the caves of bedesmen and buccaneers. Few places in Arran will more delight the traveller or repay a visit. As Grierson said of the caves at Barlocco, they are "temples not made with hands." And like some of the tiny hill temples in India, they are beautifully decked with moss and fern. An air of solitude invests the place and disposes the mind to reflection. On this account the caves would be dear to the old bedesmen. The privacy which they afforded would not be often disturbed, unless by the occasional cooing of the rock-doves in the galleries. Scarcely would the plashing wave, as it rolled up to the threshold of the caves, affect the serenity of these calm retreats. The sound of many waters without would be a fit accompaniment to the voice of praise and prayer within. Refreshed in spirit and braced in every faculty, the temporary hermit would return to his flock (for he was often a beneficed clergyman), lead them into pastures new, and nourish them with the words of faith and sound doctrine.*

Slee-na-garrahan.—This name denotes 'the moor of

* It should be noticed that the locality of Veitellir, or 'the temple cave,' may be seen on the farther side of the Sound, and a little to the south of Kildalloig. Webstar may be 'we-bister,' that is, temple-dwelling, holy-house place. Compare Væsac, or 'religious house,' at Temple, Mid-Lothian, and clearly the name of the old church there. The name of Væsac is inscribed beneath the belfry. Beside it are the letters M. I. H. M., and apparently meaning 'the humble likeness of the hospice of the monks'—*modicum instar hospitii monachorum*.

the pillar-stones,' and applies to a tract of waste land in the vicinity of Machrie Water. The place is famous for the magnificence of the old stone monuments which have been raised in honour of the mighty dead, and for the intense interest they awaken in every beholder. No mean men could their builders have been; and though the hands which reared them have long been dust, their remembrances attest a noble race. What gifts of strength and skill do these tall pillar-stones imply! What lively emotions of filial piety leading to a due consignment of the dead! And when the heap was raised over kist and urn, the tears which fell around the tomb seemed to crystallize into great, grey, granite boulders, where they still remain—an evidence alike of human feelings in the far-off past, and of intellects that could devise structures so stable.

One of the stone circles is still marked by three rude unchiselled columns of great height and most imposing character. The tallest of the group stands eighteen feet above the ground, and being of red free-stone, its surface has become beautifully chased as with a grav-ing tool by the weather. A similar ornament of raised work belongs to its nearest neighbours, and one of the three is curiously ribbed like the brown sea-sand. A prostrate slab of red sandstone shows where another column stood, and near it lies a perforated slab of granite, which some enterprising miller seems to have thought of converting into a millstone. One of the adjacent circles shows a pillar of great height, and several others of not greatly inferior dimensions; while among the remaining monuments on the heath, the traveller will notice the double circle near a peasant's

house, and to the west of the latter a rifled chamber, formed of such massive slabs as may well indicate a prince's tomb.

Several names are found in connection with the cairns and stone circles of this locality. One of these is Cnocan-a-tuva, that is, the hillock of the burial-heap, and may refer to the place of the stone coffin which, as Martin tells us, had its contents washed away by the Kirkmichael river. A second is the Panel's Stone, and notwithstanding what has been said about this name, it is interesting to know that *panail* signifies 'the lord's grave'—*beabh an fhail*. A third name is the one which is applied to the double circle, but it is a name which was entirely misunderstood by the late Rev. A. Macbride, who first mentions it. The reverend gentleman fell into a similar error about the name Glentuie, writing it Glen-in-tshuidhe instead of Glen-in-tumha. Applying the presumed correction to Macbride's name of the double circle we get Tumha-coraidhean (tuacorain), that is, the burial-mound of heroes, instead of his Suidhe-choir-Fhionn. The mistake was a pardonable one, for the word *tumha*, a burial heap, is obsolete in Arran and Cantyre, although in these parts it is still found in the names of a number of cairns and ancient places of sepulture. If another possible cause of mistake may be suggested, it will be seen by the Gaelic scholar in the 'article' as used in the name of the glen just mentioned, and particularly so if brought into comparison with the other error of "Suidhe Challumchille" instead of the correct form Tuachallimchill, 'the grave-mound of the foreign warrior' (calm-gall). In the ordinary speech of the people

cnocan, a knoll, or *cairthean*, pillar stones, would often, according to many well-known examples of the manner, be used before *Tumha-coraidean*, so that it does not surprise one to find a busy clergyman falling in with the popular notion and representing the name as containing 'suidhe' instead of the more correct, but to him obsolete word, 'tumha.'

For the sake of convenience let us anglicise the name of this double circle, and call it Tucorin. Its adoption compromises no theory and disturbs no conclusion. Let us understand that these are the conditions upon which this abbreviated, anglicised form is used, and no harm to truth will come out of it. Now, it may be said that Tucorin might mean the burial-mound of the pillar-stones; but, to be brief, common sense and experience show that 'the burial-mound of the heroes' is the only version or translation which can be entertained. This conclusion is only slightly different from the one given in the alphabetical list, but not essentially so. There is, however, another view to be considered, and it is one which is associated with *Suighairean* as an anglicised form of the name of the circle. If this be the true form of the name, it may be observed that compounds are sometimes formed by a sort of process, which may be called broken Gaelic, as in *Sunken Church*, or the pillar stones of the warriors; *Sunhoney*, or heroes' graves. According to this idiom, and it is far from unfrequent, *Suighairean* may well mean 'champion pillar-stones,' or the pillar stones of the heroes. Another name for the Tucorin circle is suggested by what Martin and others say about *Finmacoul's dog*, Bran. "Dog Bran"

is strangely like Daug-braan, that is, Danes' barrow or burying place. And if the legend about the dog could be supposed to have been derived from one of the old names of Tucorin, it is easy to see that such a name can be found in Bran-kein, or the warriors' grave-mound (bragna-koin). Here the term *kein* or *koin* exactly corresponds to *coin*, 'of a dog,' and it will be remembered that there is a Brawne-kein near Corachrevy. But Brain-daug may well be *brugh nan Dag*, or the Danes' burying place, for Brainarekin, in Kintyre, signifies the sepulchre of the captain of the heroes, and the spot is marked by a huge monumental stone. With these compare Kilbrannan Sound, that is, the Sound of the warriors or sea-rovers—the name being completely Norse, with the Gaelic prefix of *caol*, a sound.

It only remains to be stated that recent excavations in these stone circles entirely confirm the conclusions which have been gained by philological research both here and elsewhere. "Dr Bryce," says the Reverend Mr Landsborough (Arran, p. 46), "by digging at the centres of the circles discovered cists containing urns, skulls and other human remains, flint arrow-heads, and a bronze pin in a cist among the remains of a young female, thus proving these memorials to be sepulchral. This conclusion, however, does not disprove the traditional belief that they were also associated with Druidical worship." Well, if it does not, the reason is obvious. Druids might pray in cemeteries if they chose, just as Christians may. Churches are built for Christian worship, but that does not disprove the fact that they have been used as places of sepulture.

Turning now to what is called "traditional belief," and to the implied tradition upon which a certain belief is founded, it may be remarked that our knowledge of the Druids is very limited, and that any additions which can be made to it by a well founded tradition will be welcome. It would be important to know if the Arran tradition can tell us whether the primary purpose of the stone circles on Sleenagarrahan was worship or interment. But if the tradition which associates them with Druidical worship be all that can be obtained, its value must not be overlooked. It will be an important addition to our knowledge, provided always that the tradition is genuine, and not a thing of yesterday. These qualities, however, it is not likely to possess, and the reasons for thinking so are not far to seek. What we have already seen about Ossian and others in Arran tells us to be on our guard. "According to tradition," the daughter of Ossian was buried at Lattanoon, but we have learned to understand what that means. Our grandfathers often spoke of Peaghts* and warriors in connection with cairns, camps, and standing stones, but I have yet to learn that tradition taught them to speak of Druids. They

* The following fragment may serve to illustrate this :—

" By the cairn and Peaght Stane
 Grisly Dreadin sate alane ;
 Billy wi' a segge sae stout
 Cries, 'I'll turn grisly Dreadin out :'
 Dreadin leuch and stalked awa',
 Syne vanished in a babinqua."

The word 'Dreadin' should mean 'the chief,' or 'the lord.' It is clear that 'segge' is *saga*, for some copies of the lines have 'cainnt,' a speech, a saying, in its stead.

were innocent of tales about "Druids sacrificing their bleeding victims" on altar stones, till the followers of Jones and Stukely began to disseminate their doctrines among the peasantry and others. And it is only too likely that Martin himself was the originator of the report to which he refers, when he says—"The ancient inhabitants (of Arran) are reported to have burned their sacrifices on the broad stone in time of heathenism." Not that Martin felt himself without warrant for his statement, but that he broached the idea to the people and drew, or thought he drew, their assent to it. The country people do not choose to be esteemed ignorant, and when a few well-dressed gentlemen come forward and descant eloquently on the beauties of Druidism, it is not to be wondered at if some are beguiled. The local names which supported and expressed the older traditions being by this time unintelligible to the people, and the traditions themselves becoming fainter or less coherent through the greater occupation of men's minds with books and newspapers, it naturally follows that a specious presentation of new doctrines should have a good chance of success. As a matter of fact, the success has been so complete in some quarters, that one cannot now visit Iona, or Arran, or Holywood without finding Druidism in full swing—served up daily as the "standing dish for tourists."*

Martin shows us that in his time the men of Arran

* Dr Reeves makes short work of the silly tales vended in Iona about "the never-failing Druids," and without hesitation he characterises them as fiction, imperfect fiction, nonsense. See "*Vita Columbae*," p. 436.

regarded the standing stones "as monuments upon the graves of persons of note who were killed in battle." He also shows that in the minds of the men of Arran these monuments were associated with the wars of Finn mac Coole and his mighty heroes. Some of these Hibernian heroes were the "persons of note" who were killed, and others were heroes of the race of "the ancient natives" of Arran. The old Brandanes had great store of tales about the ancient Irish Fenians or champions, and especially about the prowess of their renowned leader, Finn mac Coole. Several of these tales were told to me by a venerable native of Kintyre, and his recorded narratives show that he was thoroughly free from the taint of that modern heresy, which substitutes Fingal for Finn mac Coole.* The same purity in the traditions has been maintained by some of the men of Arran, but not a few of them have yielded to the vitiating influence of the heresy which has just been referred to. And it may be remarked that the general decadence of this species of folk-lore is particularly manifest in the absurd inventions which are occasionally palmed off as traditions. I was told, for example, that Finn and Ossian had made the Picture Cave their dwelling-place, but one or two interrogations sufficed to discover the true character of the communication. It then appeared that these worthies were supposed to have been everywhere, and that no mistake could be made by assigning to them an abode wherever fancy dictated.†

* See Stewart's Gaelic Grammar, 2nd ed., p. 197, *et seq.*

† See pp. 80, 107, *et seq.*, and 128.

There was another class of tales which gave a popular interest to the cairns and other sepulchral monuments. These were the tales about the hidden treasures which they were believed to contain, and which, in actual fact, have not unfrequently been discovered. Taken along with the stories which represented the cairns as the resting-places of the mighty dead, these tales evidently constituted the staple of our fore-fathers' conversation regarding them.* To modern times it has been left to instil new ideas into the minds of the people regarding the ancient grave-mounds and stone circles. As an able expression of this well-established fact, and also as an illustration of the popular belief in cairn-treasure, take the following passage from Mr Jewitt's admirable work:—"In many cases, however, they (the grave-mounds) have doubtless been removed in the hope of finding treasure beneath; it being a common belief that immense stores of gold—in one instance the popular belief was that a 'coach of gold' was buried beneath—were there for digging for. Where the mounds have been removed and the colossal megalithic structures allowed to remain, they have an imposing and solemn appearance, and seem almost to excuse the play of imagination indulged in by our early antiquaries in naming them Cromlechs, and in giving to them a false interest by making them out to be 'Druids' altars'—altars on which the Druids made their sacrifices. These same authorities have,

* Arran and Cantyre offer several examples of cairns where hidden treasure is said to have been found. In one of the stone-kists of a very large tumulus in the latter territory I discovered what appears to be a stone axe-head. For "a bowie fu' o' gowd," see p. 125.

indeed, gone so far in their inventions as to affirm, that when the capstone was lower on one side than another, as must necessarily frequently be the case, it was so constructed that the blood of the victims might run off in that direction, and be caught by the priests; that some of the naturally formed hollows in the stones were scooped out by hand to receive the heart and hold its blood for the highest purposes; and that when the cromlech was a double one, the larger was used for the sacrifice, and the smaller for the Arch-Druid himself whilst sacrificing.

“Researches which have been made in recent times show the absurdity of all this, and prove beyond doubt that the cromlechs are neither more nor less than sepulchral chambers denuded of their mounds. In several instances they have been found intact, and, these mounds being excavated, have been brought to light in a perfect state. These instances have occurred in Cornwall, in Derbyshire, and in other districts of England, as well as in the Channel Islands and elsewhere. One instance is that of the Lanyon cromlech in Cornwall.”*

Leaving Slec-na-garrahan and its monuments the traveller may take the shore road to Dougary, and visit by the way several cairns and standing stones. One of the latter, between Machrie farmhouse and the sea-shore, is the Forgislagh of page 30, and signifies the warriors' place of sepulture. Strictly speaking, it is quite possible that this name may simply mean

* Llewellynn Jewitt, *Grave-mounds and their Contents*, p. 50. The “coach” of gold is evidently the *cog* of gold.

the howe or tomb of the champion (freik). Lochfeargus is another form of this name, and it is explained in the alphabetical list. At Achagallan there is a cairn called Carnabeyan or Carnavainn, that is, the cairn of the heroes; but in some books the name is erroneously interpreted "the white cairn." Glacvainn or Claghveinn signifies the grave-mound of the heroes, and is the name of a cairn in this quarter. One of these barrows is fenced with a ring of standing stones, and attempts have been made to associate it with Druidical rites; but we have seen enough in these studies to show the vanity of such notions. Cnocan-cualladh may be the mount of the burying-places (Eirse *cladha*), but as there is a chapel-site a little to the north of it, the name may rather signify the mount of the oratory. Near the homestead of Auchencar, or Achachar, there is a very large pillar-stone, as the name implies, and not far off is Dougary, or the mansion of the ruler—the hall of the chieftain or thane.

Inland from Machrie—a plain, a field—is Glaister,* or the glebe-land, and about a mile from it is Monyquil or Monichoillyie, that is, the hill-moor of the cell of prayer (see p. 134), but possibly signifying the moorland of the pillar-stone—*monadh a' ghaille*. In the vicinity is Glenluie, the glen of the way or pass (to Brodick), and merging into Glen-tuie-calm-gaill, the glen of the cairn of the foreign champions. Near the

* Derenenach is about a mile to the south of Glaister, and may signify the copse-wood of the heifers or fawns; but it may also bear the interpretation which is given at p. 258: compare Fereneze, *i.e.*, the forest of the heifers.

Traighliath is another mile further south.

cairn just mentioned may be seen Anteyna, or the steep declivity, and to the west of the latter a Fort which seems to have been called Easbie, that is, the habitation or fenced-town of the mighty heroes. This fort is situated on the brink of a glen which is variously called Gleann Easbuig, Bishop's Glen, and Glen an Thagirt; but it is almost absolutely certain that these appellations are merely inaccurate versions of 'gleann Easbie.' Headrick mentions the name of Beninuaran (p. 146), and while it is interesting to notice that this Gaelic compound has the very same meaning as the Norse Easbie, it is no less remarkable to find the former name associated with a camp or fort. Headrick describes this fort or stronghold as an "immense circular mound (bulwark) of loose stones," and says that it "may have been an encampment, or fort, of the Norwegians, when they possessed the island." The situation of Beninuaran appears to agree entirely with that of Easbie, and taken along with the other arguments indicated leaves little room for hesitation as to the side towards which the weight of evidence leans.*

On the high ground between Easbie and Eersa Water there is a tarn called Loch Tinna or the hill-

* There is an Easbie near the Water of Ae. Compare Asapol, mighty heroes' dwelling; Aisharel, mighty warrior's tomb-stone; Ayslaug, the god-like hero's cairn; Ashinduish, the cairn of the doughty champions; Osnaburgh, the camp of the mighty warriors; Hoselaw, the hill-fort of the heroes; and Osborne, the stronghold of the god-like heroes. Oswald means ruler of heroes, just as Donald is ruler of Danes. Chisholm should denote the mighty hero-chief's town. Astioremon is said to have been one of the forefathers of the Urquharts, and it is interesting to see that his name signifies the man of the mighty warriors' town.

head lake—*tind*, a peak, a hill-top. It is sometimes called Loch-nuis, that is, *lochan-ais*, or the lochlet of the hill.* A third name for this little lake is found in Vannerloch-hill, that is, the hill of the loch of the pasture lands—*vangar*, pastures, grassy fields. Here and there among the uplands of the Garrawalt these grassy spots may be found, and the name applied to them is only one of the many Scandinavian appellations with which the district abounds. Beyond the water of Eersa is the prominent ridge of Geelkambedgill, pronounced ‘gheel-kammijil,’ and signifying the keel-rig-edge-hill. Thanks are due to Black’s map for preserving this name in the form of “Gille Chamigil,” because otherwise it would have been very difficult to determine the true character of the first term in the compound. But this having now been done, it is an easy matter to explain the other forms of the name. Of these, one is Sail Chalmadale, and another is Sail Hamdel. The old Danish term *kioll*, a keel-shaped ridge, is the first word in the compound, and is changed into ‘geel’ and ‘sail’ by sundry Gaelic influences which can be more fitly described in a philological treatise. But it may be stated here that ‘sail’ is an attempted reduction of ‘hail,’ in accordance with the Gaelic idiom, to its nominative form, and that ‘hail’ or ‘huil’ has been gathered or evolved from

* Compare the mountain called Canasp, that is, *as-hop*, or ridge-head, with *ceann* prefixed. This Norse term, *as*, is also contained in Wrenose or Wrynose [rinn-ace], Yash-ben, Aisgoval, and possibly in Benuish, Arran. Professor Blackie has tried his hand on Canasp, but in this department he does not show the same success as in his renderings of Gaelic poetry.

druim chuil (kioll), or the like.* The Cuillin, in Skye, is *kioll-in*, that is, the keel-shaped ridge or range; and Culter-fell has its name from the same Norse appellation—*kjollr*. The term is often used in our local names, but the instances are too numerous to introduce here. It only remains to be said that the second term in our highly compound name is *kamb*, a 'kame,' a rig or ridge, and that it is followed by *edge* and *hill*. Sherral-burn flows southwards from Loch-tanna, and, as a form of Sheraw, may be held to mean clear-water, or crag-water. Skaufthyll, or the head-hill glen, is more to the south-west, and appears to have its name from the lofty hill-head of Benvarren. Allt na h-Airidhe—the brook of the shealing or green dell—is in the neighbourhood, and falls into Eersa-water near Dougary.

Dougary, Nayrin, and Catacol.—Dougary appears to have been formerly the residence of a chief or lord. The fuller form of the name, as used by natives of Arran, is Anduighairigh, that is, the residence of the ruler or prince. His town may have been at first a fortified camp or 'rath,' and possibly at a later age a 'brough' or peel-tower of uncemented stones. The charming situation of Dougary at the foot of the Vale of Eersa, and close by a river teeming with fish,† could not fail to attract the attention of the earliest settlers, and to point it out in after times as the proper heritage of the baron or captain of the host. In the

* Pladda is an instance of false reduction—the Norse name of the islet being Flada, or the flat-isle.

† Earsay loch abounds with trout of different sizes, and fine salmon, which are caught by cruives and draught lines.—O. S. A., ix. 166.

Lothians there is a place called Daachgaury, and in Cuningham there is a Tougry, both being the equivalents in meaning of the name now under consideration. Eersa is a Norse compound signifying 'trout-water,' and was formerly pronounced 'yeersa,' although the proper spelling was Uirsa. This shows how thoroughly the Scandinavian influence made itself felt in Arran, and how complete is the resemblance between the language of Buchan as still spoken and that which was used by the men of Arran three centuries ago. Glen Iorsa gives name to the fine glen of Eersa-water, and has been supposed to mean "the retired glen," but it is quite certain that this is a mistake: see *Ærsa*, p. 148.

Passing northwards along the coast, the traveller comes to Enochyr or Imochar Point—a somewhat bold headland with a small creek for boats. From this point there was formerly a ferry by yawl or boat to the Abbey of Saddel in Kintyre, and this fact is probably commemorated in the name of Imochar-point, that is, the point or headland of the holy pilgrims—*roinn nan naoimh-uidhear*. We have here an instance of "translation in part," and, as frequently happens in such cases, a fragment of the latter half has been torn away in the disruption of the name. It will be observed that, in this case, the fragment so carried off is the letter 'n.' I have been told that there is an old grave-yard here, and it is interesting to notice that there is a hill in the vicinity which bears the name of Roileag, that is, "a church, a burying-ground," according to Armstrong. Tynquharry signifies the house of the man of prayer, and certain reasons

can be advanced for pointing to Imochar as the probable site of this little oratory. A closer examination of the locality might lead to good results, and it should be borne in mind that *eim* or *eimh* signifies an oratory, a sanctuary or holy house; hence *eim a' ghuidh'ir* [eim-a-chuir], the cell or chapel of the bedesman. As instances of Scottish local names containing the word 'eiv' (*eimh*), take Morphie—*i.e.*, the ruin of the oratory; Aymar-glen, at Old Kirkconnel, and meaning chapel-brook glen; Inchmahome or, as locally pronounced, Inshnahaim, and signifying the islet of the church or oratory; Evie, a parish joined to Rendal. Compare Kittil-nakit, that is, the holy-house of prayer—at Coldstream. Such a compound as Weife-nakit, or the house of prayer—*eimh na guidhe*—may have constituted the germ of the tradition about Lady Godiva; and here it is somewhat startling to observe that *godiva* itself signifies priest-house, or priest's temple. Coventry also simply means 'the church town.' There must be something in these indications, especially when it can be asserted that my portfolio contains a score of instances of a similar kind, and all of them quite as good as those just given. It has also to be remembered that many of the early founders of churches in England introduced the Gaelic or Eirise tongue, and gave Celtic names to a goodly number of their sacred edifices. It would be an easy matter to cite the instances which prove this, but it must be left to another occasion.

Ayrin or Nayrin signifies the gravel-beach, and applies to the beach of gravel or shingle at Whitefarland Point. This point is also called Row-na-heren,

or the point of the Ayrin, and it is to this association with the Gaelic that it owes the initial 'n' in Nayrin. This latter form of the name is also used to designate the homestead which stands a little to the north of the farmhouse of Whitefarland, and ought to be better known than it seems to be.* Benvoirrin, or the mountain of the rocks, towers aloft on the right, "and shows on the summit two cyclopean walls of granite blocks meeting at right angles" (Nelson's *Hand-Book*.) It is perfectly evident that the hill has its name from these granite blocks, and not from the breach or gash in its forehead, but it would take a good deal of writing to show how it is so. Let it suffice to notice one or two points. Beinn-mhorroin is one form of the name, and if this be a corruption of *beinn na beirn*, the hill of the gap, what shall be said of *beinn a' bhearain*, the hill of the young man? The word *barran*, meaning the crest or ridge of a hill or mountain, will also have to be considered, and so will *ban-righinn*, a 'barrein,' a queen. None of these, however, can compete with *boireann*, a large rock; a stony, rocky district. For the rest, see page 156.

Panrisok or Pennerevach is reached shortly after crossing the brook of Alltgolach, and signifies the bedesmen's hall, or town of the clergymen. Pont writes it Penreoch, and in its neighbourhood are the two places called Tobar Chaluimchille, or the Well of St Columba, and Tirguy,† or the house of the bedes-

* Rhunahourine is a point of land in the west of Kintyre, opposite Gigha, and has the same meaning as Row-na-heren [*rue na h-eyrin*.]

† This name is written Tonreghue by Pont, and in the fifteenth century it appears in the form of Tonregethy. The mariners' chart has

man. On the right, and at no great distance from the coast, there is a small mountain tarn which is thus described :—"This little sheet of water is by far the most picturesque of all the lochs of Arran, and is situated deep in a hollow, called Corrie an Lachan. The place is perfectly lonely ; not a tree is near ; and except the brown heath on its margin, and a few stunted rushes by the brook, the surrounding hills are almost bare of vegetation. The water is dark and deep, and the stormy blasts of the mountain never reach its still and unruffled surface. From its edge, on all sides but that towards the sea, rise the naked hills, whose sides are either formed of massive granite blocks, which, though surely yielding to decay, yet offer a stronger resistance to the destroying influences of time than the softer portions of the mountain, where the decomposing rock may almost be seen slowly crumbling away."* Headrick tells us that "the people here believe that a water-bull, of great ferocity, resides in this lake ;" but it is not at all likely that anyone now entertains this belief. Stories about water kelpies and other aquatic monsters were far from uncommon in old times, and a considerable number of places owe their names to this circumstance. It may be so with Corrie an Lachan. Let us see if *loich*, a trull or goblin, will do. This word is probably a Gaelic form of *flaugh*, a giantess, a troll, an ogre ; and by adding to it the diminutive termination

Tandergay, and some recent maps have Thundergay, but all the forms have the same meaning, viz., the house of the bedesman or clergyman.

* Professor Ramsay's "Geology of the Island of Arran," p. 49.

we get *coire na loichin*, or the goblin's pot. Some mistake about the gender may have crept into the tradition, or Headrick's "water-bull" may be a misprint of water-trull. In any case the result is capable of receiving stronger support than either of the other two versions, viz., the corrie of the ducks, or the corrie of the little loch. Knock-mani-scular, or the hill of the moor of peat-mosses, is shown by the mariners' chart to be in this quarter, and it reminds us of the Scuiler or mosses near Urie-loch. Meall-biorach is on the southern verge of Corrie-an-lachan, and seems to mean the sharp-pointed hill; but unless this character belongs to it (which is very doubtful), it is not unlikely that the name was originally based upon the Norse word *biarg*, a crag, rock, cliff, hill. This remark applies also to the 'breac' in Beinn-bhreac, and appears to be countenanced by the presence of *biergas*, a ridge, a cliff, in Suidhe-feargas. Compare the Buc of the Cabrach, that is, the peak of the mountain range—*gebirge*, o. h. g. *ki-perki*.

Airiverga is a picturesque locality on the sea-shore, and the natural beauty of the place is not a little enhanced by the presence of a church. The name is evidently a compound of *eyri*, a low gravelly shore or point, and *brekka*, a cliffy eminence, a bank. The former term qualifies the latter, and the meaning is equivalent to shingle-point cliff, or the cliff beside the gravelly point. Eyri-vergan is another form of the same name, and it designates the same locality. The fact shows that *berg*, a rock, a cliff, does not apply here, because it is a neuter noun and could not, even under Gaelic influence, become 'vergan.' It will, of

course, be observed that the slightly altered form of the name is due to the influence just referred to.* Further, it may be remarked that the castle of Lochranza is built upon an 'eyri.'

Craw is *cro*, with the same meaning as Kwee, p. 167, but the hills adjacent may, or may not, have a different association. The bay of Catacol is now in full view, and a short walk will bring the traveller to the site of the famous cairn. Timothy Pont is likely to have seen this cairn when he travelled through the island nearly three centuries ago, for his map points it out by the name of Arren. Martin seems to refer to it when he speaks of "the place of the giant Fin-mac-Coul's slaughter," but he gives no further description of the cairn. Towards the close of the last century one of the ministers of Arran says just enough to let us see that this cairn, called Arrin, had lent its name to a field on which, as alleged, a battle had been fought. The combatants, according to tradition, were Finn on the one hand, and Manus, son of the king of Sweden, on the other. Now, it need not be doubted that there is some truth in this story, but in order to understand it we have to remember that 'Finn' often signifies the champions, and 'sweden,' the warriors, and 'king,' the grave-mound or cairn.† Arrin also signifies 'the cairn' (haugrinn), and it is certain that the name was

* This explanation supersedes the one given at p. 148, and it may here be stated that *brekkan* is in the definite form.

† The Arrin cairn has been swept away, the materials having been used in the construction of a road. Fingal appears to be regarded by some authors as a theoretical equivalent of Finn, but does not the former simply mean 'foreign champions?' See Aorinn, p. 153.

given by the Norse settlers in the island of Arran. It has only to be added that some authors write Sweden for Swedeland in connection with this subject, and that Glencatagil easily bears the signification of The glen of the battle of the foreigners.

For the sake of illustration let it be noted that 'sweden-king' signifies the warriors' cairn, and that *mac* in the language of Arran denotes a field as well as a son. It is therefore clear that Mac-sweden-king means the field of the heroes' cairn, and not the son of the king of Sweden. Of course, it would be nonsense to say "the son of the heroes' cairn." In Macfarlans-cairn we have an example of *mac* in the sense of field—it being a hardened form of *magh*—and several other instances of it occur in these pages. When Sir Walter Scott introduces Macfarlane's Cross into one of his poetical episodes,* it is evident that he has preserved another form of the name of Macfarlan's-cairn, that is, the field of Forlin Cairn. Now, this Forlin has the same meaning as the Feorlin of page 171, and the "cross" is just *kors* or *keirs*, that is, the grave-beds, the cairns. Hence Farlane's Cors signifies either the sea-rovers' cairns, or the cairns of Forlin

* "He cross'd his brow beside the stone
Where Druids erst heard victims groan,
And at the cairns upon the wild,
O'er many a heathen hero piled,
He breathed a timid prayer for those
Who died ere Shiloh's sun arose.
Beside Macfarlane's Cross he staid,
There told his hours within the shade,
And at the stream his thirst allay'd."

LORD OF THE ISLES, c. v., s. 6.

(whatever that may mean), and should be sought for at Sannox. Swinscoe, or champions' barrow, presents a very close parallel to 'sweden-king'—see Jewitt, p. 22. As examples of the use of 'kein' or 'king,' let me offer the following:—Cathkin, the Yeats' barrow; Catcune, the same; Greskin, the mighty hero's grave-bed; Enterken, the giant-warriors' cairn (two places so called); King-shaw's Grave, the cairn hill-top, with *grave* added; King-loth's Grave, the barrow-stone's grave—"loth" being *laght*, a grave or monument; King-stone, the barrow-stone; Kings-knowe, the howe-knoll; and Wanders-kwen, the hero-chief's sepulchre—at Meigle, but has nothing in the world to do with queen Guinevere.

In the neighbourhood of Arrin-cairn there were other sepulchral memorials, and since the word *minnie* or *minde* denotes a cairn, a grave-monument, it is easy to see that Minnies-mac is the field of the memorial-stones or barrows, and not of Manus. Minnesh is in the island of Gigha, and signifies Cairn-point; Mind-ick means the hill of monuments, and is at Slipper-field—*i.e.*, the field or hill of the *seil-beor*, or pillar-stone tomb;* Menzion is at Dounail, or the lord's grave, and his sepulchre is still marked by three great rude pillar-stones—on Tweedside; and Monichoillyie is probably best explained by 'memorial pillar-stones'—minde-gaille.

Before we leave the site of the cairn which has so much engaged our attention, let us notice a few other

* Here is *lapis Catti*, or the Yeats' Stone. See Jewitt, page 54, for Minning-low.

places whose names naturally claim affinity with it. The Horn or Hauru is one of these, and it need scarcely be said that this local name simply means 'the cairn.' Its contents have been exposed, and sundry relics of the old champions brought to light. Whether these warriors were of the race of the Risar who gave their name to the lands of Reston (and it is on these lands that the Horn will be found), or were of an older Celtic race, is a question which it is not necessary at present to decide. The remains of this barrow are in the parish of Ayton, Berwickshire, and they are not far from the site of the old fort of Prendergust, that is, the fort of the Yeat chief. Millbank, in the same parish, has supplied beautiful specimens of cinerary urns of high antiquity. They were found in the kistvaens of an ancient cemetery, which is situated on a sunny slope overlooking a romantic part of the glen of Eye. The characteristics of the spot selected, and certain other indications, appear very clearly to point to the Yeats as the constructors of these interesting relics. The place is nearly a mile to the north-east of Ayton Castle. Percyhorner is a remarkably fine name, and it signifies 'the cairns of the giants or mighty heroes.' It designates a locality about two miles to the south-west of Fraserburgh (*i.e.*, mighty heroes' camp-town), and supplies an interesting example of a pure Norse definite plural. Crimonmogate is about five miles to the south-east, and is worthy of attention, for its name means the pillar-stones of the chiefs of the Picts. It may be compared with Innean na Meachach, or the precipice of the Picts—a name which it was my fortune to discover in Kin-

tyre, and one of special importance on account of the perfect state in which it was found. Inkhorn is in Buchan, and denotes either the barrow of Ingi, or that of the giants. Dreghorn signifies heroes' cairn, and there are several places of this name. Compare Anthorn, or the giants' tumulus; Hawklaw, the hill of the burial-mound; the Hawk-stone, or barrow-stone, of St Madoes, but connected with a falcon's flight in the legendary history of the Hays; Houn-point, the cairn-ness or point, and corresponding as a name with Peatdraught—*i.e.*, the tomb of the chief—at Earl Cairnie, or the chieftains' sepulchres, Dalmeny. Oscar or 'auskir' readily bears the meaning of 'lordly heroes' sepulchres,' and if it has been really found as a local name in Arran, it can be so explained. (See p. 180.)* Hogg means a hillock or mound, as well as a cairn; and the numerous 'hairstanes' or 'hairstanes' are usually so denominated from the barrows which they distinguish.

Avon-vaig, or little water, appears to be a name for the stream which enters the sea near the site of the Cairn. Ramsay's map, however, distinguishes it by the appellation of Uisge Solus, or 'the bright water,' as he explains it. Bright enough it certainly is when glancing in the summer sunshine it dashes adown the steeps of Maithaic-uan, and sparkles like a cataract of brilliants. But if the true interpretation has been

* Rask says that Asgier [oscar] denotes god's spear (geir), or, perhaps, god's falcon (geyer.)

Haugs-houme occurs as a local name and signifies Cairn-vale. The latter term in the compound occurs several times in the form of Wham, a green vale : see p. 89.

given, the grammatical construction of its name is about the worst that can be found in Arran. A more creditable alternative might be suggested, but it may be better to wait till an opportunity occurs for acquiring further information on the spot.

The Madalouna of page 179 is evidently the Maithaic Uan which Professor Ramsay describes as a "hill," but the fact had not been noticed when the page referred to was written. It may therefore be stated here that the two forms of the name show at once how one may lay his finger on the perfect original, and that that original signifies the hill of the declivity, the mount of the steep slope—*mota chlaoine*. We may still write Madalouna as a sufficiently correct and Anglicised form of the name, but we must not say that it means the wild-dog lair. And if it be possible to represent with exactness the local pronunciation as given to me by one of the natives, I should say that 'muitaluiny' comes very near the mark. It only remains to be said that the hill so designated is nearly a mile to the south-east of Catacol farmhouse.

Lochranza may now be reached in less than half an hour. Passing along the coast, the traveller soon finds himself opposite a beautiful range of copse-clad cliffs, and these are strikingly romantic between White Point and Kellyvohr Point. The latter name is an Anglicised form of *coille mhor*, that is, great wood, big copse; but as *holt* means a copse, a wooded height, and is still used in some parts of the country, it is possible enough that this locality may have been sometimes called Stor-holt, that is, great copse, big wooded height. Craig-na-gack, or the jack-daws' crag, is in

this quarter ; and more inland is Craignagairy, or the crag of the champions, with a ruined fort. Both of these names are noticed at page 167, and there the latter of the two is written Creag nan curaidh. To the left, looking across the Sound of Kilbrannan, a charming view is obtained of Riedal, or mighty heroes' dale (at Clunaig), and also of the grand old Castle of Skipness, with the remains of its ancient church on a green mound near the sea-shore. Further to the north may be seen Airdlamont and the mountains of Kerry and Cowal.

APPENDIX.

A GLANCE ROUND BUTE.

SINCE it has not been possible to introduce the Bute Studies into this volume, I shall confine myself here to a few observations on some of the local names of the island.* Many of these names have been familiar to me from my earliest years, and the localities to which they are applied are no less so. Every available aid to their elucidation has been used. Charters and retours have been carefully studied, several classes of Bute MSS. consulted, and the local pronunciation of three and four generations back treasured up. As an example of the value of a thorough knowledge of the old local pronunciation, take the name of Largizean. It is not found in the charter of 1506, and it does not appear in Pont's map of Bute. In short, there is little to help us in this instance except the pure traditional sound of the name, and this may be

* It is hoped that an opportunity of publishing these Studies may occur before another year has passed.

tolerably well represented by Larich-a-yæan. Here Blain's Manuscripts come to our assistance, and these furnish ample evidence that in his time the name was frequently pronounced Larichaneyan. Its meaning is not now far to seek, and it is caught with a certainty which is not always to be had. Largizean, then (to resume the conventional form of the name), signifies the burying-place of the hero-strangers, and clearly refers to the three great pillar-stones in the near vicinity of the farm-house. As a place of sepulture, this particular spot is alluded to at page 109, and here it may be explained that the same page contains a reference to the pillar-stones in the wood to the north of Yett-house. A further reference to the great standing stones in the wood (near Kingarth parish church) is also made at page 216.

The determination of the meaning of the name of Ambro' is, in a great measure, due to the discovery of the pure, old, local pronunciation. Without this it would have been very difficult to reach anything like certainty in regard to the two Ambres of Scalpsie, but as things stand every difficulty has vanished. Ambro' signifies the giant-warriors' burg or fortress, as has been explained above, p. 37, and the name has evident reference to the demolished 'caher' or 'brough,' of which the vast ruins may still be seen on a rocky mount at Scalpsie Bay. It should also be noticed that the other name just mentioned was formerly pronounced Scalspie, and since this name signifies champions' residence, warriors' fortress, it is clear that it originally designated the same stronghold as Ambro'. Scalbirt, near Campbelton, signifies the warriors'

fortress or citadel, and was a place of great strength. Its circular wall or bulwark is fourteen feet in thickness, and encloses an area of considerable extent. These names remind one of Scauroe or the bucaneeers' fort—upon the Aird of King-scorroe in Arran. See above, pp. 148, 175, and 250. Another very interesting fact is brought out by these studies, viz., that 'Ambro' as a local name is the same as Edinburgh, and that consequently there is a ruined citadel so denominated in the Isle of Bute. See Clusters of Names, p. 36, and compare the Dun-mac-aisneighin of page 39. This last name was evidently at first Ahasaneyan, that is, the palace of the hero-strangers, the citadel or garrison of the fiery warriors; but in course of time the peasants of the neighbourhood used the name to distinguish the Mac (*magh*, field, plain) which lies about it, and hence arose Mac-ahas-an-eyan, or the Field of the fenced-town of the fiery warriors. The next step—that of prefixing *dun*, a fastness, a fortified hill—shows that the yeomen of Beregonium had utterly lost the meaning of the primary form of the appellation. For the sake of those who may not be very well acquainted with Dunmacasneighan, I may state that the name belongs to the remains of a great vitrified hill-fort on the shore of Muik-ness Bay, Lochetive. Antiquaries and others have alleged that it was the capital of the Picts at a very remote period, but the roving strangers from the East evidently called it Bergonium, that is, *bragna heim*, or the warriors' residence. A newspaper report of a Paper read before the Society of Antiquaries of Scotland says:—"On the other hand it was plain that the dun was not a Roman Camp, and had

no title to the name Beregonium sometimes bestowed on it.* Now, with regard to these allegations it may be remarked that the former cannot be doubted, but the latter of the two statements must be entirely repelled. It was lately my fortune to make a series of researches in the locality referred to, and whatever may be said about the meaning of the name Beregonium, it is undeniable that the name itself is a genuine old local name, and has been in continuous use for generations. And for the sake of pure scientific investigation, let it be understood that my interpretation does not indicate any leaning or bias towards the Norsemen on the one hand, or Picts on the other. It is quite certain that many places have several names, and it is easy to see how some of these could be given at a time when the older appellations were either lost or their meaning forgotten.

Dunmacasneighin appears to be also called Bergonian (Hill Burton, i. 87), that is, the 'brough' or fenced town of the fiery heroes; and this name may be compared with the Printonian [print-an-cean] of page 21, *supra*. Speaking of the vitrified forts, Mr Burton says:—"Another is on the shore of Loch Etive, opposite to the Castle of Dunstaffnage. Its fragments are found on a double-topped rocky mound rising out of the narrow plain, and overlooking long stretches of sea, loch, and of the Island of Mull. Its proper Highland name is Dun Macsniachain. This has been set down as the Rerigonium spoken of by the monkish chroniclers as the capital of the Pictish kings. We are

* See *The Scotsman* of December 12, 1876.

to suppose, then, that their court was held here before the removal of the establishment, first to Craigphadric, and afterwards to Forteviot on the Earn.”—*History of Scotland*, i. 87.

A note to this passage says :—“ Among the people of the neighbourhood the Latin name thus conferred on it by the learned seems to have, with an alteration in the first letter, superseded its native name, and the inhabitants speak of it as ‘ Bergonian.’ ”

Now, with reference to Rerigionium, it need only be stated that it clearly signifies the fortress of the lord of the warriors, and that Ptolemy’s map shows a town of this name in the country of the Novantæ, now Galloway. By a different reading of the name we get Retigionion, that is, the fortress of the heroes—*rath aoighean*. Other vitrified forts are—Craigphadric, that is, the crag of the prince’s palace ; Dunadeer, the mount of the governor’s residence, the hill of the chief’s fortress ; Farigag, the ruin of the fortress ; Noath, a refuge-hold (*naid*) ; Dunskeige, the hill or mount of the refuge-hold ; Port-rey, in the Cumbraes (see p. 85), and Dunagoil, or the stronghold of the strangers. The last of these names brings us back to the island of Bute, and also reminds us of the vitrified fort of Ellanbuy in the Kyles. This is probably the same as Eallanboy, that is, the island of the garrison or fortified residence ; and since it is one of the Burnt Isles, we should bear in mind that ‘brunt’ signifies a fortress, a camp, a rath. Nearly a mile and a half to the north of it is Eallangheirig (Wade, 357), or nobleman’s isle—*eilean airg*—with slight remains of a castle which Argyll made use of in 1685. The name should

be pronounced 'eallan-yeirg,' and it is very certain indeed that it does not mean "red island," as stated in Wilson's "Guide to Rothesay," p. 51, 3rd ed. Pont's map has it in the form of Castel oilen Greg, or the castle of warriors' island, because analogous to the name of the great camp of Castle-greg or Campbelty, five miles south of Livingston. Rispaïne has been mentioned above (p. 243) as a vitrified fort situated on the coast of Kerry, and on a point of land opposite Tarbert.

Dunagoil is rendered "the hill of the Lowland men" by Thorburn in his account of the parish of Kingarth, and he adds that it was said to be a Danish fort. Dr Joyce tells us that Donegal means 'the fortress of the foreigners,' and he states distinctly that these foreigners must have been Danes—"for we have direct testimony that they had a settlement there at an early period," (p. 92). These statements may be compared with the view suggested or entertained by J. Eaton Reid, and expressed in the following extract from his valuable "History of the County of Bute," page 16:—"At Dungoil (or the Hill of the Strangers) the remains are more extensive, but not so well defined. The name (which is applied to a similar site in the Sound of Mull) would lead to the inference that those places were the resort, not of the native population, but of the sea adventurers who infested the western shores of Scotland." MacConachy, a native of Bute, says:—"All the ancient fortresses in Bute, Arran, and the other islands, are indisputably of Norwegian construction, and were erected about two centuries before

the year 1093.”* Some people have thought that the Gaelic name of this vitrified fort argues a Celtic occupation, but it is easy to see that the mere name warrants no such conclusion. It is quite possible that the fortress may have had a Scandinavian name, and if so we have not far to look for it. Port-dornach is the name of a little creek at the foot of the headland on which the ruined fortress is situated, and may be rendered ‘the port or creek of the pebbles’ (*dornag*); but this appellation may really be founded upon the Danish *dornock*, that is, heroes’ hill-fort; and it is well known that several places throughout the land are so designated. About a mile to the north of this creek, and in the near neighbourhood of another of these old ‘brouchs’ or forts, there is a port which bears the name of Portahach, or warriors’ port. This latter creek or port is also called Foule-port, a very likely corruption of Fouar-port, that is, the port of the Fom-oriens or sea champions. These facts are significant, but I cannot dwell on them at present, and have only to add, that this little creek or landing place is styled Lubas Port in the Ordnance Survey sheet.†

Creislagh-vourachy has been adduced at page 107 in connection with the old sea-rovers. This name may also be written Creaslavouratie, and it is very fortunate that there can be no difficulty in determining

* MacConachy’s Manuscript Account of Bute. He wrote about the year 1840, and spent part of his life in the West Indies.

† Compare Foule-port, p. 70, and see Dr Joyce’s “Names of Places,” p. 47, for the frequent substitution of the letter *l* for *r*. Uav-atach, that is, the cave of the giant, champion, or monster, is only a short distance southwards from Dunagoil.

its meaning. It signifies 'the Fomorians' belt of pillar-stones ;' in other words, 'the girdle stones of the giant-heroes.' But though there be no difficulty now, it was not always so. The errors of scribes and the blunders of copyists had twisted it into all sorts of odd shapes, and if the history of its many disguises were told, the tale would be as curious as instructive. It may with truth be said, that had not the study of this name, as well as that of many others in the island, been a labour of love, the task would have been hopeless. Dr MacLea had not the slightest chance of being able to interpret it, for it is not at all likely that he could spare the time necessary for collecting the written materials which bear upon it. As for the pillar-stones which rejoice in this long Gaelic name, it is also a fortunate circumstance that they still remain on the site which they have dignified for ages. Seven in number they stand, grey and freckled with the lichen-tints of age, and forming a circle nineteen paces in diameter. A 'fail' or turf dyke encloses the circle, and a fine clump of thirty-one trees overshadows the whole group. In the eastern part of the circle there is a huge pointed block which rises some nine or ten feet above the soil. This massive stone, is about three paces in breadth, and its thickness at the base is one pace. Westward of it there is another huge block of equal height, but thicker at the head than about the waist. Further to the westward there is a large block standing about three feet above the ground. The next, going round more towards the south, is apparently thrown out of its original position. In the south may be seen other two massive stones, one of

them about six feet in height, and the other nearly as tall. The last of these, as I judged, is composed of gneiss, and between it and the tallest of the group (No. 1) there is a low slab of slate occupying the most easterly position of all the seven. Some of the stones are of quartzose mica-rock, one is a hard, compact whin-stone, and others are of a slaty texture. This magnificent circle of monumental stones stands in the fourth field from the lovely strand of Ettrick Bay, and upon a spot which is only about a quarter of a mile to the south of Kilmahalmac. Perhaps it was the captain or leader-chief of these Fomorians who built the palace of Aitrick (Blain's orthography) on the green mount scarcely a mile to the westward. However that may be (and it is a question which cannot be entered upon here), it is important to observe that Ptolemy places the Yeats or Gadini in the territory which lies between Stirling and Loch Fyne, and therefore it is highly probable that this people occupied the island of Bute also. If the Firbolgs took possession of Arran and Islay, as old chronicles relate (Cps. 23) and local names confirm, it is also very likely that they made themselves acquainted with the green dales of Bute as well as with the shores of Cuninghame and Renfrew. Perhaps we may also find traces of the Cruiney in Bute, as we appear to have done so in a neighbouring island; and since the Cruiney or Picts are placed by Ptolemy in the Argyle of to-day, it is quite possible that they may have had something to do with the ancient vitrified fort and the primitive munitions of Aitrick Court.*

* Aitrick is variously written Atrig, Athriochg, and Etterick. In the

At page 107 Aitrick has been explained to mean 'the site of the palace.' By the use of the term 'palace' we are here to understand a distinguished residence, a fenced or fortified mansion, a court (as of a noble.) The site, as has already been indicated, is identified with a green mound situated about two hundred yards to the south of the homestead of Upper Etterick. Great quantities of the stones which formed the ramparts have been removed within the memory of persons still living in the island. From north to south the fort or palace would be about one hundred paces in length, and the breadth from east to west about fifty-four paces. These measurements were made on the spot, and it may be safely said that no one can visit the locality without being charmed with the romantic features of the place, and the magnificent as well as extensive prospect which the summit of the mount commands. The word *teamhair* has been fully explained by Dr Joyce, and examples of its use may be found in Tibber-castle—*i.e.*, palace-tower, at Drumlanrig (the 'rig' of the nobleman's court); Temper, about four or five miles west of Tummel-bridge; Tepper-moor, near the citadel of Procolitia on the southern Roman barrier; and probably also in Castle-tarres, now Carstairs. Achintearie may be explained by this term, and the meaning will consequently be 'the field of the fortified residence,' with reference to the adjacent fort.

Largovrachan is situated on the south-eastern shore

Retours of two centuries ago we find the two farmhouses of the name described as "the two Aitricks," and Pont's map has "Ettrichs."

of Ettrick Bay, and its name signifies the burying-place of the Fomorian champions. The spot is marked by some remains of a circle of stones near a wood, and at no great distance westwards from the farmhouse. Traces of these sea-rovers may also be found in the name of Reilivourkie, that is, the barrow or grave-mound of the champions; and although the barrow and its rude kistvaens have been removed, the site may still be seen on the south-east side of the road, near Greenan-mill. Calmorayin, or grave of the warriors, refers to the same class of adventurers, and it gives name to the field on Scoulag farm in which the barrow with its contents was discovered. Blain speaks of a barrow which was found in the paddock of the mill connected with this farm, and possibly it is the same as the one just described. Aghanvranchan is the name of a large hill-fort at Largs, and denotes the fort or stronghold of the Fomorians. A shorter form of the word (fomhar) occurs in a great number of local names throughout the land; *e.g.*, Castle-ower, or the fortified town of the warriors, otherwise called Yeat-byre, or Yeats' town. It is situated on one of the Eskdale hills, and is no less remarkable for its magnitude than for the strength of its munitions. Scoulag has just been mentioned, and may be explained here. It is a Norse name signifying champions' settlement, and may be compared with Danalagh, or the Danes' settlement.

The subject-matter of the preceding paragraph shows very clearly that the Island of Britain may simply mean the island of the mighty warriors—*innis na bhfomharaichean*. The last term in this compound

becomes 'vrachtan' and 'brettan,' and in point of fact it has become so in many instances which are known to me. The extremely frequent and extensive use of the linguistic principles involved renders this explanation much more natural than the one offered by the author of *Words and Places*.

Castle-cree is about a mile and a half to the west of Greenan, and its name clearly points it out as a stronghold of the champions or warriors—*coraidh*. It is built on the summit of a lofty spur which projects from the sea-cliff, and the sides of this hill-spur are sheer precipices, except at the narrow neck which joins it to the main-land of the island. The inner or east-end wall of the fortress takes the form of a point, and is nine paces in thickness. The side walls, so far as they extend, are about four paces in breadth or thickness, and the entire bulwark is constructed of slate-stones without cement of any kind. An area of forty-five paces in length and about ten in width is thus enclosed, and part of the wall is still entire to the height of four feet. There seems to have been a partition wall about six paces to the west of the inner face of the eastern defences, thus forming a chamber in the eastern end of the fort. Quite a profusion of ferns and wild flowers adorned the area of this refuge-hold when I last saw it, and while the verge of the cliff all round was beautifully fringed with sloe-thorn in full bloom, the parapet of the walls was gaily crimsoned with the red-leaved sedum or stonecrop. Whoever may have been the builders of this strong old residence, it is certain that the hand of violence was raised against it, and no one seems to know anything

of its history. Sometimes it is called Macrae-castle, that is, the fort or castle of the champions. Androsca-dale appears to be another name of the structure, but the local pronunciation is sometimes Ardrostugal, that is, the high promontory of the Dugalls or foreigners. If the former be held to be the correct form, it is quite possible that it may contain 'skadal'—*i.e.*, robbers' hill or residence; and this may be compared with Skudaborg, or the fortress of the pirates—in Skye. With these remarks I must take leave of the subject for the present, though it would be quite easy to introduce and discuss one or two other views regarding it which have occurred to me.

Cryslan Well has been explained above (p. 21) as the health-giving well or pot—*coire*, a pot, a basin. It will be found at a place one mile to the southwards, and near a ruined chapel of the same name. This little chapel is situated at the foot of a cliff crowned with ivy, and which contains a tiny cave in which a 'pypar' or hermit may have lodged. The famous fountain is a short distance east of the chapel, and is a strong clear spring of cool sweet water. Troops of pilgrims appear to have frequented it, especially on church-festival days, for the meadow beside the chapel is still called Billie-bog, that is, the play or festival bog: see *Bel-stane*, p. 58. Of course it will be understood that "bog" is here used in the sense of meadow, for such is really the case. Near it is Ruanomar, or islet-point (*holmar*, island), and farther to the south is Ruh-ant-linnean, or shoulder-blade point, otherwise called St Ringan's.

Dunallin at first sight might be thought to mean

either the beautiful mount, or the hill-fort of the champion—*adhlan*, a hero: compare ‘*uhlan*.’ But the name is Dunawlan, and signifies the fortified residence of the lords or chiefs—*dun na bhflathan*. Scarcely a vestige of this ancient habitation can now be seen, but the amenity of the situation and the fertility of the district could not fail to point it out as the proper seat of a noble. On the south is the rich vale of Kilwhinlik, and the house of Ballanlay, or chieftain’s mansion. Dumburgadale is nearly a mile to the north-west of the homestead of Westland, and commands a fine view of both sides of the island. It stands on the slope of the hill-range of Craig-na-buid-sich, or the crag of the witches, and is only a few hundred yards outside of the royalty boundary or march. It has been built of slate stones and without cement. On the north side the outer face of its circular wall is still as high as a man’s shoulder, and though much lower in other parts, enough remains to enable one to trace the wall all round. The wall is about five and a half paces in thickness, and the diameter of the interior area is the same as that of Ambro, viz., twenty-four paces. Drimahoany, or the ridge of wailing, is in the vicinity of this ruined brough, and the very mention of its name is strangely suggestive of war and calamity. As for the name of this great tower, it would be easy to show that it is Burdagal with *dun* prefixed, and therefore signifies the brough or strong tower of the foreigners. But as the limits of these notes will soon be reached, it may be sufficient for the present to state that Burgadale (in the parish of Kingarth) is often, and doubtless properly, pronounced

Burdagal, that is, the fortress of the strangers. When "craife" is added to the latter name, we get 'the tower of the foreign heroes' as the meaning.

Barone Hill is a mile and a half to the south-west of Rothesay, and is crowned with the ruins of a great camp or hill-fort. The bulwark has been constructed with large stones, but as to its builders tradition is silent. The name, however, has its meaning, and this is evidently 'heroes' hill.' From the information conveyed in a certain note to the "Heart of Mid-Lothian," and taken along with other particulars which bear upon the point, I judge that Bernera is an old name of this fort. Now Bernera signifies warriors' camp or fortification, and it may be remarked that there are two or three places of this name in the Outer Hebrides. The name is a Norse one, and its tale is confirmed by the fact that there is a "Lowlandmans Hill" (sic) in the vicinity of Barone.

Rothesay has been described by Dean Monro as "the round Castle of Buitt, callit Rosay of the auld." It is, then, to the castle, and not to the town, to which the name of Rothesay was formerly held to belong. But the distinction is more apparent than real, and could not have been applicable at the time when only a fenced or fortified town stood in the place of both. First settlements are usually mere stockaded camps, and when walls and trenches have been added to their defences, they come to be regarded as fenced towns. The increased security leads to the erection within the enclosure of more permanent structures, and chief among these will always be the tower which is appropriated to the governor's use. By-and-by, as

law and order prevail, the general community seek quarters outside the fortifications, and construct a new town ; while on the other hand their chief, taking advantage of the exodus, transforms his tower into a castle or palace. Both parties, however, retain the original designation of the camp or settlement, and only make such modern additions to it as town, castle, or burgh when necessary for distinction's sake. In the case before us a progress or developement of this kind has evidently been made. But whether this be acknowledged or not, the name of Rothesay has its meaning, and there can be no harm in trying to discover it. Let it be observed that all the old maps* represent Rothesay as wholly encompassed by water. Possibly a river-holm or islet had been naturally formed in the vale by the parting of the little river into two branches, and the 'armot' or confluence of both with the waters of the bay. At all events the river and the sea guarded two sides of the site, and if necessary it would be no difficult matter to defend the other with a trench or fosse, and then to flush it with the waters of the stream. Upon the island thus formed and fenced stood the town of Rothesay, that is, camp's island—*riodhs ey*. The Norse term *riod* or *riodh* signifies a clearing, a cleared or open space in a forest ; and in provincial English and old Scots it takes the form of royd, rut, roth, roe, rew, reive, &c.

* See Pont's map of the island of Bute ; also "Insula de bote" in the Facsimile of a Map of Britain of the 13th century, and contained in the 3rd part of Facsimiles of National MSS. MacConachy says that Rothesay was in early times, and for many centuries, "completely surrounded with water."

A careful and lengthened study of the term shows that it is used in many local names in the sense of camp, fort, fenced-town; and when towers or castles came to be erected on the sites of such *roes* or camps, then the term acquired a corresponding developement of signification. Rothesay, accordingly, may be rendered Camp-island, castle-island, the island of the burg or citadel. Examples of the use of 'roe' in various modes of spelling may be found in Thuroe, Andrew (p. 38), Mangroue, Rue-castle, Rut-chester, Skawret, Anderida, Clitheroe, the "meikle reive of Campsie," the "Earl of Mar's reive," and "rewheids."*

The only Gaelic compound (so far as I have perceived) which comes anything near to Rothesay, is *rath an toisich*, that is, the circular fort of the leader, the entrenched camp of the captain or chief. According to many facts and analogies, this compound might readily become Rah-tishie, but a very considerable amount of elision and abrasion would be required in order to reduce this to Rosa. Whether this may have happened or not, it would be rash to speak dogmatically on the point; but at the same time it is perfectly clear that the view which ascribes a Dano-Scottish origin to the name has by far the weight of evidence in its favour. To give the entire argument for this view would occupy much space, and must be deferred

* The last of these is taken from the following verses, cited in Scott's "Minstrelsy of the Scottish Border":—

"In Tiberius tyme, the trew imperatour,
 Quhen Tynto hills fra skraiping of toun-henis was keipit,
 Thair dwelt ane grit Gyre Carling in awld Betokis bour,
 That levit upoun Christiane menis flesche, and *rewheids* unleipit."

in the meantime. Possibly the name of Tushilaw-castle has come from *brugh a' toisich*, or the captain's tower. The word *rath* does not often occur in the islands of the Clyde firth, but two examples are noticed at pp. 85, 182; and *raithean*, a little fort, is probably found in Rhuddan, near Bulachreige, and also in Loch-ridden—with reference to the castle, or to the small vitrified fort. Joyce gives Rashee, or the fort of the fairies, and as his interpretation may be relied on, the fact may serve as a caution against hasty interpretations. He also speaks of the tribe of Uibh-Rosa, or the descendants of Rosa, at p. 118. It has only to be added that a very probable instance of the use of *toiseach* is mentioned above (p. 84), and that the word *suidhe*, a sitting-place, can have nothing to do with the name of Rothesay.

Cillabhruic is pronounced Keilavruic, and signifies the house of the bedesmen, the church of the clergymen. It has been referred to at page 138, and must have been a very ancient place of worship. Madowna, or field of the church, is at Lady-kirk of Rothesay, and has the term 'cap' suffixed in order to indicate the head or upper portion of the church-land. Pont's map shows Rillevoil, or the ruined church, in the near vicinity of Chapelhill—the site of St Bride's chapel.

The "Nunnery" at Kilblain must be a contracted form of Nuinawrie, that is, the sepulchre of the bedesmen or clergymen; and the reference is very probably to the abbots and bishops who exercised the functions of their office at Kingarth in the seventh and eighth centuries. The enclosure which bears this name is seven or eight paces in length, and about six paces in

breadth. Its walls are very thick, and the interior area is overlaid with five long tombstones of ancient type; but if these ever bore any inscriptions they are now wholly effaced. A story is told of its having been a burying ground for females, but it is manifest the tale has arisen from confusing *mnathan*, women, with the old Gaelic for bedesmen. The Dreamin-tree ruin is about seventy or eighty yards north-west of the ancient church, and it is highly probable that it has its name from *tearmann*, a place of security, a sanctuary, a refuge. It appears also to have been called Dealiscawdran, that is, the stone-house (*aileach*) of the clergymen; and there can be little doubt that they used it as a protection against the assaults of pirates and kernes. A tall fir-tree long flourished within the interior area of the building, but it was a mere shattered stock when I first saw it and was taught to take away a portion of its bark "to dream on." The ruin shows a circular wall nine feet thick and enclosing an area thirty feet in diameter. Part of this wall is still seven feet in height, and many of the stones used in its construction are very large. Possibly it was of a beehive shape, and there are some apparent grounds for concluding that the only entrance into it was by a secret passage which ran through an artificial mole or bank of stones at the base of the cliff.

Kengaif signifies 'the house of prayer,' and is evidently the ancient name of Kilblain, or St Blane's church. At a very early period the same church was spoken of as Cindgalarath, that is, the headland of the house of prayer, and in later times the name of Kingarth came into use. There was a clerical hospice or

monastic establishment here in the 8th century, and the fact is clearly referred to in the name of Avnacraigne, that is, the brook of the churchmen's hospice. This stream is in the neighbourhood, and it flows past Largizean towards the north-west. Drimavaineran, or the ridge of the hermits' abode, is also in the vicinity, and evidently points to the cloisters of the old recluses.

Carnabainn, or the warriors' cairn (not "white cairn"), is the name of a series of huge kistvaens about half a mile to the north of Clachnabeye. The stone chambers have been covered with smaller stones after the manner of a cairn, but the whole of them have been broken up, and are now, with one exception, mere ruins. They have certainly been the last resting-places of the mighty dead, and there is nothing to give countenance to the notion that they were "constructed in Christian times, and probably as a penance imposed on some poor miscreant." I had the opportunity of making a thorough inspection of this grand, ancient mausoleum, and regret that a full account of it cannot be inserted here. There was another tumulus of the same name at Kerrylamont, and other examples have already been noticed. At Stravannan, or the vale of grave-mounds, there was a large tumulus or barrow called Ayshaug, that is, the mighty warrior's cairn; and the name of Larryvuanach confirms this interpretation.

THE QUIGRICH.

This is the name of an ancient staff or "crosier" which is said to have belonged to St Fillan, but of which only the beautifully ornamented silver head

remains. This relic has been described as "a structure in silver resembling nothing so much as a large, if ancient, umbrella handle" of a "hooked shape," and another account states that "the crook is elaborately ornamented with lozenge-shaped and triangular compartments of beaded work." Many attempts have lately been made to ascertain the meaning of Quigrich or Cograch, but the only explanation which appears to have begun on the right track is contained in the following extract:—"There is extant evidence that in 1329 King Robert Bruce made a gift towards the building of St Fillan's Church, and if he also gifted the crosier, its traditional name, *cuag-righ*, or 'the king's crook,' would be fitly accounted for, although it seems probable that it may be much earlier than the fourteenth century."* Now, the word *cuach* signifies a cup, a coil, a curl, and many facts and analogies can be adduced to show the extreme likelihood of its having been used in the sense of "crook," as in the phrase, a shepherd's crook. The author of the passage just cited evidently writes *cuag* as a form of *cuach*, and he renders it by the word 'crook.' A shepherd's staff is usually, and by a well-known metaphor, called a crook; and the Scoto-Gaels of Perthshire could scarcely fail to follow the same usage. Taking, then, the term *cuach* in the sense of 'crook,' the meaning of Quigrich should be 'the bedesman's crook,' the *bacul* or staff of the clergyman. If further research be found to establish 'crook' as a true interpretation of *cuach*, the whole version will be as easily verified as its ap-

* The *Edinburgh Courant*, February 10, 1877.

propriateness is manifest. It may be briefly added that the family name of "Deore" or Dewar (associated with the above-mentioned relic) is probably a form of *dearrach*, an oratory, a church, a chapel; because we have Dirrow-hill or Durayhill for the name of a farm on the "kirk-land" of Edzell. The transition to 'derach,' a bailiff, or officer, is obvious.

SYMBOLS.

The crest on Lord Boyd's shield is a "loupen hand," but the meaning of the words seems to have become utterly lost. These, however, have been preserved in the following verses :—

"The Water o' Carth rins by the Dean
That ance was Lord Boyd's lodging :
The lad wi' the loupen han',
Wha lost his title an' his lan'."

By a little attention to our old Scots it has been found possible to recover the meaning of the term 'loupen', and to show that the "loupen hand" is the blessing hand—the hand of the bishop or priest who pronounces the benediction. A 'loupen hand' has the thumb and the two nearest fingers erect, while the little finger and the one next to it are folded down upon the palm. It may also be seen on the pew cards of the Church of the Blackfriars, Glasgow. Here, then, have we traces of some connection between the lords Boyd and the ancient church dignitaries of Kilmarnock. The shield of the Boyds shows also a piece of lattice-work, and this may be interpreted as a memorial of the ancient wattled church of the said town. Further,

the squirrel upon the same shield is shown by Whurlford (Hurlford) to be the Squirrel, that is, the holy chapel or oratory. How this appears will be more fully elucidated in a contemplated second series of the Landmarks; but it is curious to notice that the 'elephant' on the shield of the burgh of Dumbarton must be *elephas*, that is, the ruined castle, and this may also explain the elephant of the ancient sculptured stones. Glasgow city arms shows a tree, that is, *crann*, but evidently confounded with *ceithreann*, a hospice (see p. 249); and the robin as well as the salmon (bradan) have evidently been found in the old broken Gaelic for bedesmen. The Three fish-heads have been already alluded to as evincing a clerical association, and the serpents on the old sculptured stones may have some light thrown upon them by what has been said in connection with the Torrmor Caves.

EXPLANATIONS.

Several sections or chapters have been deferred for want of space, such as those on the Caledonians, Firbolgs, Picts, Scots, Churches, Heroes, Kintyre, and the Lothians. So much, however, has been said throughout the work on most of these subjects as to make it highly probable that their absence will not be felt.

Knocacharbeil, p. 164, is excluded from the comparison, because founded upon a clerical error or misprint (*l* for *t*) in Pennant's *Tour*. Slaiyne, p. 240, signifies mountain-water, the hill-moor stream.

Kylrean occurs in the inscription on Campbelton Cross, and may be held to be only a variety of Kil-

kerran. It has the same meaning as Kilreivin (the old name of St Andrews), that is, the cell or church of the bedesman. See Airgile, p. 251, and compare Sant-arigal, or the holy church, with Saint Regul.

With reference to p. 226, it may be observed that Buchanan only says that the Celtic tongue was used up to his time in a very considerable portion of Galloway. His statement, however, scarcely modifies the facts stated *loc. cit.* Galweidia or Galloway (see p. 121) is evidently the land of the foreignised Yeats.

Dunbar signifies^t the stronghold of the champions; Banff or Banet, the stranger-heroes' town or castle—Wallis House; Blairinroan, the battle-field of the Romans; Caterthun, the fortress of the hero-chief; Parkandiskie, the prince's castle, and apparently a name of Fyvie Castle, that is, the castle of the chiefs or princes; Rothienorman, the camp or fort of the chief (armun); Bethelnie, the oratory of the noble or prince; Clachaudarak, the goblin's stone, the stone of the ogre-giant; Annans-treat Stone, the stone of the lord of the warriors; Bede's Burn, bedesman's brook; Rhubodach, the point of the Dane's grave; Scavaig, pirates' bay; Vanduara, the town of the giant-heroes; John o' Groat, the strong house or camp of the warriors; Kingedward, the mount of the princes or lord's castle; Dunsapie, the warriors' stronghold; and Waverley, the giant-heroes' camp.

CONTRACTIONS.

General List (1). Authorities and References (2).

al., alii, others
app., appendix
arch., archæological
Archd., archdeacon
A. S., Anglo-Saxon
cas., castle
cf., confer, compare
cp., compare
Dan., Danish
def., definite
dict., dictionary
e.g., for example
Eng., English
equiv., equivalent
et seq., and the following
Ga., *Gael.*, Gaelic
Ger., German
High. Soc., Highland Society
Hist., history
id., the same
i.e., that is

Ir., Irish
k., kirk
lit., literally
mod., modern
Nor., Norse
Norweg., Norwegian
O.E., old English
O.H.G., old High German
O.N., old Norse
Ord. Sur., Ordnance Survey
p., port
perh., perhaps
pref., preface
proncd., pronounced
q.v., which see
Reg., register
Sax., Saxon
Sc., *Scot.*, Scots or Scottish
Swed., Swedish
v., vide, see
Wel., Welsh

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N.B.—*Dh* is often used for the old Norse 'stungit' *d*.

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